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A TREATISE

ON

ATONEMENT,

CONTAINING

AN ACCOUNT OF THE CREATION AND FORMATION OF MAN;

A TREATISE ON ORIGINAL SIN;

AN ACCOUNT OF THE NATURE AND OBJECT OF ATONEMENT, AND SHEWING WHAT WAS REPRESENTED BY THE CRUCIFICTION AND RESURRECTION OF THE BODY OF JESUS CHRIST.

ALSO,

DISCOURSES ON THE

DOCTRINE OF THE

DEVIL, HELL, FREE AGENCY, ELECTION, THE SOUL, THE TRINITY, AND PUNISHMENT AFTER DEATH,

Argumentorially and Scripturally denied; and the final Salvation and Happiness of all Men, through Jesus Christ, the Second Adam, abundantly proven by Scripture.

BY ISAAC J. FOSTER,
Union district, S. C.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets. St. John x. 7.

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LETTER TO THE READER.

In this publication I inform my readers, that it is not my intention to retract any former sentiment; but to state them in a more distinct and accurate manner. My Millenium being wrote in the early part of my scriptural studies, is not so fully expressive of my belief, as will be found in this edition.—The doctrine of creation, formation and original sin, as held forth by the clergy of the present day, is so contradictory, and contrary to the nature of things, that I have always been slack to believe it, as well as the major part of mankind. To believe that a transgression of the old man Adam is yet hanging over my head, for which I must make a satisfactory compensation, or suffer the penalty, is more than I dare believe whilst I believe in an all-wise, merciful and just God. To believe that God is unreconciled towards the human race; and that it is in the power of the creature to reconcile the Creator: is also more than I dare believe, whilst I view my Maker to be unchangeable: the same yesterday, to-day and forever. To believe that souls are tormented after the death of the body, is more than I can believe, whilst I believe the scriptures; for the scriptures inform me that the soul is the bodily sensations. To believe in a created being who is called Devil, is also more than I can believe, unless I refuse the testimony of the prophets and apostles: for they inform me that the lust of the flesh is the devil. To believe in a fixed place called Hell, which is said to be a vast fire, is more than I can believe; unless I deny the scriptures of the Old and New Testaments; for these inform me that hell means trouble in this life of mortality, either in body or mind. To believe in the doctrine of election, as propagated by the clergy, is more than I dare do, for the doctrine of elec-

tion as propagated by the clergy, represents God to be partial. To believe that man is a free agent, and can do this or that, in and of himself, is more than I can believe, whilst I view man as the creature and God as his creator.—If God has not determined all events, why believe the prophets? If God has determined all events, as all scripture will bear witness, man is a dependant creature, and moves by necessity. These my ideas were derived from a due reading and studying of the scriptures of the Old and New Testaments, and recommend to the reader the importance of scripture testimony. An apostle says, "all scripture was given by inspiration of God, and is profitable for doctrine, reproof, and correction." The truth of the scriptures is witnessed by the figures in the Roman church. For instance: if there had never been a personage on earth called Jesus Christ, who was attended by twelve apostles during his manifestation, and finally died on the cross, with the title of Jesus of Nazareth king of the Jews over his head; the Roman church would not have represented those things with figures, which is the object of their worship, being idolaters; they have idolized the body of Jesus as he died on the cross, with the aforesaid inscription over him; and attended by twelve lighted candles, which typify the twelve apostles; of whom Jesus said, 'ye are the light of the world.' Those figures I conclude to be the visible witness of the truth of the New Testament, for it is evident if there had not been such a person as Jesus Christ, the Romans never would have idolized his body, for their temples were already filled with idols—and why should all those give way to the image of Jesus if there never was such a person. This truth, together with the prophecies which have been so remarkably and completely fulfilled, are a sufficient warrantee for the belief of the scriptures of the Old and New Testaments; and I earnestly recommend to all men the necessity of reading and believing the scriptures to become wise unto God, and happy with man; for the scriptures shew the necessity of love to God and man before we can be hap-

py in this life ; and reason bears witness to this truth. The scriptures shew it to be the duty of men to love one another, as the sure preventive of tyranny, injustice and oppression. The scriptures say that all men are entitled to equal rights, privileges and immunities: and reason teaches us that this is necessary to a universal peace and happiness on this globe. The scriptures inform us of the apostacy of the present times, and the certainty of the final salvation and happiness of all men. As such they are profitable for doctrine and instruction.

ISAAC J. FOSTER.

Union District, April 2, 1823.

NO. I:

ON ATONEMENT.

CHAPTER I.

The Creation, and Formation of Man.—Also, an account of Original Sin.

I AM well aware of the many different opinions which prevail in our world, relative to the creation and formation of man; and also of the many different opinions which prevail relative to (what is generally termed) the fall of man. The garden, the fruit of the knowledge of good and evil, the tree of life, the serpent, and man's temptation, all appear to be a mystery; and every professed preacher has his own different opinion of those figures, which are freely propagated amongst mankind, and only serve to bewilder the understanding. As to the garden, it is generally believed that it was a litteral garden, such as are now called gardens. The fruit of the knowledge of good and evil is believed by some to be an apple, by some a fig, by some an orange, &c. The like different opinions also prevail respecting the serpent: some think him a snake, some an ourang-outang, and some think that he was originally an angel of heaven who was in attendance on Deity; but for his pride and disobedience was kicked out of heaven (as was Vulcan) and transformed into a devil. Some think that man was made subject to vanity, some think he was a free agent, and that good and evil was set before him, and that he was in possession of will

and power to choose or refuse at pleasure, independent of Deity. Which differences in opinion, clearly prove that the nature and object of man's creation, and formation; the garden; the tree of life; the tree of the knowledge of good and evil; the serpent, and what is generally termed man's trangression, are all a mystery: for when once those figures are clearly represented to the human understanding, those different opinions all give way.

It appears from sacred writ, that Jesus Christ, in spirit, was the beginning of God's creation. See St. John iii. 14, "These things saith the amen: the faithful and true witness; the beginning of the creation of God." Here St. John says that Christ was the beginning of the creation of God. That the reader may have no doubts on the subject, see Gen i. 3, "And God said let there be light and there was light." This light, which God saw was good, I conceive to be the spirit of the Messiah: for this light was the beginning of the creation of God: and is not that light which ruleth the day and night. See Gen. i. 16, "And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: and he made the stars also." This was done on the sixth day: but the spirit of Jesus was created on the first day, and God called it light. To which Jesus in his manifestation also bears witness. See St. John viii. 12, "Then spake Jesus unto them, saying, I am the light of the world," The Evangelist also bears witness to this fact, who, speaking of Jesus he says, John i. 9. "He was the true light which lighteth every man that cometh into the world." From which testimony I am clearly of opinion, that Jesus Christ in spirit, was the beginning of the creation of God. And that he, Christ, in spirit, or the spirit of Christ, was that image in which God created man, in spirit, male and female. I will also prove this by the apostle's testimony. See Heb. i. 3, speaking of Jesus, he says, that he was the brightness of the Father's glory, and the express image of his person." And again he says. 2 Cor. iv. 4, "That he (Christ) is the image of God."

And again he says, Coll. i. 5, "That he (Christ) is the image of the invisible God." If the apostle's testimony can be relied on, it clearly proves that Jesus Christ in spirit was God's image: and in this image God on the sixth day created man, in spirit, male and female created he them; see Gen. i. 27. And in Christ Jesus man was set over the works of God's hands; see Heb. ii. 7. The creation of man, beasts, herbs, plants, &c. was all done in the first six days, and finished on the seventh; but nothing was formed until after the seventh, except the globes, called earth, sun, moon and stars, which were brought into existence during the six days. The animal and vegetable kingdoms had no formation until after the seventh day. See Gen. ii. 4 to 7, "These are the generations of the heavens and the earth when they were created: in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground But there went up a mist from the earth and watered the whole face of the ground. And the Lord God formed man (not created) but formed him of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From which testimony the reader will readily perceive, that man was created a spirit, and that he was created male and female in Christ Jesus, who was God's image; which was done on the sixth day. And after God ended his works on the seventh day, and rested and hallowed it, there was no at man to till the ground; that is, man had no formation; and consequently was not of the earth earthy, and a tiller of the ground. So God, after the seventh day, and after he had created all things, formed (not created) but formed man of the dust of the ground (not earth) but formed him of the dust of the ground. And into this formed body God breathed the (before created) spirit which is called the breath of life; and man became a living soul. That is, the body which was formed of the dust of the

ground by the introduction of the spirit, became sensible; could see, hear, taste, feel and smell, which are the means of communication to the body; and produces thinking, or a mind, which Moses called a soul.

Those are my ideas of man's creation and formation. The spirit was created of God's own eternal spirit; and the body formed of dust. And at the separation of the body and spirit, called death, each go to their proper elements: the spirit to God who gave it, and the body to dust from whence it came. The spirit being of God's own eternal spirit, is immortal; and exists through all time, and cannot suffer or feel pain. This done I will proceed to give my opinion on what is commonly called man's trangression, or Original Sin.

In man's original state, he is represented as placed in a garden to dress and keep it. This garden contained the tree of life, and the tree of the knowledge of good and evil; the man was made welcome to partake of all the fruit of the garden, except the fruit of the tree of the knowledge of good and evil. A subtle serpent interferes with the woman, and prevails on her to eat of the forbidden fruit. She gave of it to her husband who ate also. Their eyes were opened to the knowledge of good and evil; they perceived that they were naked, and hid themselves from God; made aprons of fig-leaves to hide their nakedness, &c. They heard the voice (not the footsteps) but the voice of the Lord God walking in the garden, in the cool of the day, who called to the man and asked him if he had eaten of the tree (not fruit) but the tree, whereof I commanded thee that thou shouldst not eat. The man answered thus: the woman which thou gavest to be with me, gave unto me, and I did eat. The woman is then interrogated, and she lays the blame thereof to the serpent's guile. The ground (not earth) but the ground is cursed for Adam's sake. When he tills it, it is to bring thorns and thistles. He was to eat his bread by the sweat of his face, and finally return to the dust from whence he came. The woman's sorrows and conception is multiplied; in sorrow she is to bring forth children, and her desire

should be to her husband, who should rule over her. The serpent is cursed above all cattle; was to go on his belly and eat dust as long as he lived.

This is, in short, the account which Moses gave of original trangression, or original sin; which whole passage, I conceive to be figurative. For I do not believe that Deity ever planted a literal garden without using man as the instrument by which he did it: and if this be a literal account, it seems that Adam died on the day of transgression. It is also said, that they hid from the presence of the Lord, which I conceive to be impossible; for there is not a place in the universe out of God's presence. And again; after man is drove out of the garden, a sword is placed at the east end of the garden, to keep the way of the tree of life (not the tree of the knowledge of good and evil) but the tree of life. This cherubim and sword being placed at the east end of the garden, could not prevent the man's entrance at the west, or north or south side. And finally, if this was a literal garden, where is it now? Geographers have in vain sought for it; and yet we have no account of its being removed.

From what has been said, the reader will see the propriety in believing the account which Moses gave of the first sin to be figurative.

The garden here spoken of, I conceive to be man's body. The tree of life was that created spirit which God breathed into man when he became a living soul. The tree of the knowledge of good and evil was that which the fig-leaf apron was intended to hide. The serpent was the carnal mind, or lust of the flesh, &c. These are my ideas on the passage; and I will now show the reader the testimony on which my belief is founded. See Rom. viii. 20, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." That the creature here spoken of is man, see verse 23, "And not only they, but ourselves also which have the first-fruit of the spirit." As man was made subject to vanity at first, he in his earthy formation represented a literal

garden; and the created, spirit which gave life to the body, represents a gardener who dresses and tills a literal garden. And as a literal garden requires the constant care and attention of the gardener, so in like manner the earthly man requires the continual care and protection of the heavenly man within, (the spirit,) or the earthly man (or nature) is soon choaked up with poisonous doctrine, which is quickly rivetted to his understanding by a false education, which renders the earthly man completely miserable by a guilty conscience. That the tree of life is that created spirit which God breathed into man's nostrils, see James ii. 26. "Without the spirit the body is dead." See again, 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Thus it appears that the spirit dwelleth in man, and giveth life to the body; as such I conceive it to be the tree of life. That the tree of the knowledge of good and evil is that which the fig-leaved apron was intended to hide, is also evident from the following reasons:

First.—It is called the tree of knowledge, because this tree taught man that he was formed of the dust, that he might propagate his species; or as Moses uses the expression, that he might multiply and replenish the earth; and the tree of knowledge teaches us this fact. It is also called the fruit of the tree, because it contains the seeds of generation. If spirits could have multiplied without the assistance of bodies of flesh, there would have been no need of a formation of the dust of the ground; but it appears from sacred writ, that spirits could not multiply, without the assistance of a bodily formation. See Gen. i. 28, "And God blessed them, and God said, be fruitful, and multiply, and replenish the earth, and subdue it." This command was given to our parents when they were in their created spiritual state, which proves to us the necessity of a bodily formation to enable them to multiply.

The earth, which our parents were commanded to multiply, replenish and subdue, was the bodily forma-

tion which God to this end gave them, after they were created in spirit. For what other has man multiplied but his bodily formation? For from the bodies of two have sprung innumerable multitudes, and all men are careful to keep the body well replenished with food and raiment, which is the sure means of multiplying the body. And to every body there is an immortal spirit; and that the spirit, which is called the man in its created state, will finally subdue the body, which is called the earth, see 1 Cor. xv. 53, For this corruptable must put on incorruption, and this mortal must put on immortality. This done, the earth is multiplied, replenished and subdued. The word earth in this place signifies man's bodily formation: for we read that man was formed of the dust of the ground, (not earth.) see Gen. ii. 7; and again, Gen. iii. 17, Cursed is the ground for thy sake. Again verse 19, till thou return to the ground; again verse 23, to till the ground from whence he was taken. In all of which passages the word ground signifies the globe on which we exist. But where he says multiply and replenish the earth, he undoubtedly means, multiply and replenish the human body: for there is no other body that man has multiplied but the human. See Gen. vi. 11, The earth was corrupt. Verse 12, And God looked on the earth, and behold it was corrupt. The ground was not corrupt, or it would have been destroyed; but the earth that God looked on and beheld that it was corrupt, was human nature. And God said unto Noah, the end of all flesh is come before me: And God caused a flood of water to cover the face of the ground, which drowned all human nature, except Noah, a preacher of righteousness, and his family, from which the globe has since been peopled.

These arguments clearly prove, that the earth which man in his created state was commanded to multiply, is the human body. And it is the human body that the apostle Peter says will be burnt up, together with the works that are therein. See 2 Pet. iii. 10. Which burning is the victory of the spirit over the

flesh; for the spirit is a consuming fire, Heb. xii. 29, which will finally destroy the lust of the flesh, which is the burning alluded to. And man will put off this mortal and put on immortality, as before stated. And the serpent's head will be completely bruised, as the Father promised our parents. This done, the earth, (or human nature,) is subdued, and is obedient to the law of the spirit of life, which makes free from the law of sin and death. See Rom. viii. 2.

From what has been said on the subject of the fruit of the tree of the knowledge of good and evil, the reader will see the propriety in believing it to be the external parts of ge********. In further testimony of which, observe, Adam said, the woman gave me of the tree, and I did eat. Eve said, the serpent beguiled me, and I did eat. Hear what God said to the woman: I will greatly multiply thy sorrows and thy conception; in sorrow shalt thou bring forth children. The death that Adam died on the day of this transaction, was a carnal mind. See Rom. viii. 6. For to be carnally minded is death. This fruit is the production of a carnal mind, which is death. See the testimony of an apostle on this subject: James i. 14, 15. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. This passage proves very literally what I contend for. Thus the serpent that beguiled our mother was the lust of the flesh; this getting the victory over the understanding, is what is meant by the woman's being deceived. The beauty she beheld in Adam, of whose flesh and bone she was formed, caused her to yield to his desires. So says the woman, the serpent beguiled me, and I did eat; and so says the man, she gave me of the tree, and I did eat. And so says the apostle, lust when it conceived, brought forth sin; and sin, when it is finished, bringeth forth death, which death is the carnal mind. And so said the Most High, on the day you eat thereof, thou shalt surely die; or in other words, on the you eat thereof, thou

shalt surely be carnally minded. The reason that this act is called sin, is because it is a departure from the law of the spirit; for as I before stated, if spirits could have multiplied, there would have been no need of a formation of the dust. But as spirits could not multiply without the assistance of a body, and as the body to this end is subject to lust, which spirits in their nature are not, this act is called sin, although the act is productive of spirits as well as bodies; for every body has a spirit, which gives it life and sensations. We read, that man is conceived in sin, and brought forth in iniquity. Thus it appears that sin is the cause of man's being brought into a state of existance. Thus we see the necessity of man's being made mortal and subject to vanity: for if man was not mortal and subject to vanity, he could not propogate his species. Thus we also learn that sin is not the cause of natural death, but of natural life; as such we do well to say, that God is the author of sin. Although it may sound badly to the ears of some, I cannot help it; for the truth must begin to prevail.

That the serpent is the lust of the flesh, will be proven in a future number, under the head of Devil. His being cursed above all cattle, shews that man is the most miserable of all earthly beings. His going on his belly, and eating dust all the days of his life, shews that man is earthly minded, and all his desire is earthly treasures and earthly comforts; which can never satisfy the carnal mind, or fleshly appetite; for man's true happiness consists in love to God and to each other. Adam was a figure of Jesus manifested in the flesh, see Rom. v. 14. His partaking with the woman, his bride, shews that Christ would bear the infirmities of human nature, his bride, which in respect to individuality would be multiplied in sorrow and conceptions; but that bride, or human nature, would finally turn her desires to her husband, who would protect her; which husband is Jesus Christ, the saviour of the world. As relates to the argument between the serpent and the woman, I conceive it to mean the contention between flesh and

spirit. This act being contrary to the nature of the spirit, is opposed: but the flesh being formed for this purpose, it overcomes the spirit, and the whole man is subjected to the carnal mind, which was death. Our parents' hiding themselves from the presence of the Lord among the trees of the garden, I conceive to mean an acquitted conscience. After Adam partook of the fruit of the tree of the knowledge of good evil, and the eyes of his understanding were opened, he became sensible that his formation of flesh and blood was intended to be thus employed in order to multiply. And to this end, the lust of the flesh was, and yet is, superior to that portion of the eternal spirit which is called the tree of life, which gives life to the body. And although flesh and spirit are united, yet they are contrary to each other; and as the flesh was intended to multiply itself, which is done by the assistance of the spirit, which gives life to the flesh, the flesh necessarily must be possessed with the greater propensity, or it could not multiply, because this act is contrary to the nature of the spirit. This is what I conceive Moses to mean, when he says, Adam hid from the presence of the Lord among the trees of the garden. The trees of the garden are the different lusts and propensities of the fleshly nature; all of which are contrary to the nature of the spirit, which in this place is properly called Lord, as it is of the Eternal Spirit. And Adam, after the transaction, is made sensible of the object of his bodily formation, and says or concludes in his understanding that I have acted agreeable to my nature; to this end the MostHigh formed me of the dust, and gave me a woman who is bone of my bone, and flesh of my flesh, in order that I might multiply the human body; and in this consideration he is said to be hid, when he had only been led by the lust of the flesh, which was contrary to the nature of the spirit. The seed of the woman shall bruise the serpent's head. The seed of the woman is the spirit, and the serpent is the lust of the flesh: the flesh is of the male, and the spirit is of the female; for the truth of which assertion, I appeal to the wis-

dom of the age. See 1 Cor. xi. 8 to 12, "For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God." This passage literally proves what I before asserted.

Thus I have in short, given my belief, and shewn the testimony on which it is founded, relative to the creation and formation of the human race, and beg the reader to search the scriptures and judge for himself. And as to Original Sin; as it was the cause of the existence of the whole human family, except Adam and Eve, I rejoice to say that God was the author of it, and that it will finally terminate to his own immortal glory as well as that of the whole human race, through Christ the second Adam. Why the act has been called sin, is because it is an act of the flesh, (and is perfectly agreeable to the propensities of the fleshly nature, which was formed of the dust to this end;) and is contrary in its nature to the nature of the spirit, which is of God. See Gal. v. 17, "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." From this testimony I am of opinion, that it was impossible for our first parents to withstand the temptations of their fleshly natures. As such, the act in its nature was not sin, because God intended it for his own glory, and the glory of his creatures; but being contrary to the nature of the spirit, is called sin. In a word, I firmly believe that our first parents acted perfectly agreeable to the will and pleasure of Deity. The all-wise Creator having determined to bring into a state of existence an innumerable multitude of immortal spirits like himself, to exist through all times for his immortal glory, pursued the following ways and means to do it. First, of his own eternal fullness he created Jesus Christ in spirit, which

created spirit he called his image. Secondly, he created man in spirit, male and female, in his own image. That is, the spirit of the male and female was created in Christ Jesus, who was God's image. Thirdly, a body is formed of the dust of the ground, and into this formed body God breathed the male spirit (which he had before created in his image:) and man became a living soul, could see, hear, smell, taste and feel, and consequently was a thinking being; or, as Moses says, man was a living soul. Thus man was first created a spirit; and afterwards formed of the dust into a bodily shape; and when the creation entered the formation, although contrary to each other in their natures, it was productive of life and sensations to the formation of dust, and the man became a living soul. This done, God said it was not good for man to be alone: that is, no good can result from this individual formation without an assistant. So God took a rib from the man's bodily formation, and of it he formed a female body, and when the female creation entered the female formation, a woman was presented to man's view, and she being of his bone and flesh, was the proper object of his natural affections. So the woman was the help-mate for the man. Thus the happy pair stood alone, under the parental care and protection of the Supreme Eternal, who embraced the moment to reconcile his pair, who had become alarmed at their situation, when their eyes were opened to the knowledge of good evil, and invented the fig-leaved apron to hide the imperfections of human nature. He clothed them with garments of skins, and promised them that the seed of the woman (the spirit) should bruise the serpent's head. That in the fulness of time, the flesh, with all it lusts and passions, should be overcome by the spirit; which is perfectly agreeable to the nature of flesh and spirit. The flesh in its nature is of the dust, and subsists on the productions of its mother (the ground) to which it returns, and has neither life nor sensations without the spirit As such, agreeable to the nature of the two, the flesh must finally be submissive to the spirit. But as the body was formed for

the purpose of generation, the spirit is submissive to the fleshly nature until the object is accomplished, and then the serpent's head shall be bruised; for the flesh is completely dependant on the spirit for life and sensasations, without which the body is dead. As such, the weaker must submit to the stronger. See 1 Cor. xv. 53, For this corruption must put on incorruption, and this mortal must put on immortality. The reader will observe that I have said all along that the spirit was immortal; and it will not be denied that the flesh is mortal and corruptible. Thus generation appears to have been the moving cause of man's formation in flesh. God created and formed a pair, male and female; and from this pair sprang all the sons and daughters of the human race, each of whom have an immortal spirit, originally created of God's own eternal spirit, and afterwards begotten through the means of the flesh. Which spirit being originally immortal, is not subject to change; which agreeable to its nature returns to God from whence it came, as the body does to the ground. So much on creation and formation. Search the scriptures, &c.

To say that God did not know that our parents would act in the way which they did, until after the transaction, would be a denial of the foreknowledge of God; and all prophecy, consequently, must fall to the ground. To say that the transactions of our first parents were contrary or disagreeable to the will and pleasure of the Deity, denies the power of God; for if this act was disagreeable to his will and pleasure, he would have hindered it if he could: and if he could not have hindered it, although disagreeable to his will and pleasure, it shows him to be wanting in power. As such, I rejoice to say, as I think: that is, that God knoweth all things, as well future as past; has determined all events, and has all power in heaven and on earth. See Rom. xiii. 1, "Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God." Thus the apostle bears witness to my assertion, But man, vain

man, has sought out many inventions as substitutes for faith; having forgotten God's real character, and been led by the imperfection of human nature, has sought for gods of his own make, and in vain has fallen down to gods of wood, stone, brass, &c. which inventions of man were the pollutions of the human race at the coming of the Messiah. Having in a good degree escaped these pollutions, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled in similar difficulties, to wit: creeds, purporting to be originally of the apostles; sacraments, purporting to be of the gospel of Christ; and rules of faith, purporting to be founded on the truth of scriptures; all of which are the inventions of wicked men, led entirely by the lust of the flesh, and are destructive of man's happiness, as wars and fightings, tyranny and oppressions, divisions and contentions, are the lamentable consequences of all religion founded on particular creeds, sacraments, or rules of faith. Who art thou, O man, that you should tyrannize over your fellow man, and compel him to drag out a miserable life of servitude? Who art thou, O man, that you should contend with your fellow man, even to the shedding of blood? How oft is it that whole nations are at war, and the ground drenched with the blood of the sons of Adam, for whom Christ died? But in all ages, and in all countries, where idolatry, or the papal or protestant religion prevails, wealth begets power, and power begets right. The nations are governed by this maxim, and priestcraft has always acknowledged this to be right; and to this end they are employed, going to and fro through the world, they say to civilize mankind; in doing which, they make them two fold more the children of hell than themselves. The savage tribes knew no law but to love God and each other; had all things common; no boundaries, no weights, no measures, were necessary for the government of those happy tribes. But alas, that old serpent, the devil and satan, out of the bottomless pit, who deceiveth the whole world, has been careful not to let those sons of Adam escape his al-

tuements. As such, priestcraft has said, those tribes ought to be civilized: and to this end a vast number of priests are sent out at vast expenses, to all parts of the world, to teach the sons and daughters of Adam the use of weights, measures and boundaries; and oppression, cheating and stealing are the immediate consequences.—So much for priestcraft.—This clearly shows the need of atonement, to reconcile mankind to God and each other; for man's true happiness consists in love to God and each other. What is property? That ground of which man was originally formed, and of which the human race daily subsists, is called property. But who made it property? God first formed the ground, and afterwards formed man of the dust of the ground, and of the productions of the ground man daily subsists. And yet the ground is the property of the man! Horrid to relate, that a worm of the dust should claim authority over that, of which he was originally formed, and of which he daily subsists. God is a just God, who formed the ground at first, and then formed man of the dust of the ground, and on the produce of the soil all human beings subsist. As such, in the fulness of time the ground must and will be as free as air and water; without which there cannot be peace and harmony amongst men, for we are all one in Adam, and all one in Christ, originally created in spirit, and afterwards formed of the dust; and all have the same end in the flesh, and the same life in the spirit, which is immortal. As such we should love God who created and formed us; and if we love him, we will love each other: for we are all one in substance and spirit. The primitive christians had all things common; see Acts ii. 44, 45; sold their possessions and goods, and made distribution to every man as he had need. But the anti-christians have taught us to have boundaries, weights and measures, which they say is civilization; but more properly speaking it is tyrannization: for tyranny, cheating, lying, contention and stealing, are the immediate consequences of boundaries, weights and measures. Truth says, love your neighbor as yourself;

give and it shall be given unto you, good measure, heaped up and running over shall men give into your bosom, Luke vi. 38; and to him that would borrow of thee, turn thou not away. See Math. v. 42. But alas, truth is now by a hireling priesthood called error, and error is daily preached for truth, and mankind rendered miserable in consequence of such absurdities, which abundantly prove the need of atonement to reconcile man to God, that they may be reconciled to each other, and live in peace and harmony; all men enjoying equal rights, privileges and immunities, that God may be all in all.

Thus I have given my belief on the creation and formation of man, who is said to be the noblest work of God. But if he is the noblest, he is undoubtedly the most miserable, or there would have been no need of a mediator, to reconcile him to his God. Truly as it was said, the serpent goeth on his belly, and eateth dust as long as he lives; and man, in his fleshly nature, is always craving and never satisfied as long as he lives; for his cravings are all of an earthly nature, which are of short duration, and consequently are not calculated to satisfy. The wars, revolutions and commotions amongst the nations, and the divisions, contensions and oppressions amongst individuals, clearly show that mankind are in a dissatisfied state. King-craft says, this is the road to happiness; law-craft says, this is the road to happiness; and priest-craft says, this is the road to happiness. The world, the flesh, and the devil, keep universal nature in confusion, all for the want of a good shepherd to keep and protect the flock from the common enemies. What temporal king ever gave his life for his subjects? What law-giver ever gave his life for the people? Or what priest ever gave his life for his congregation? Answer, none, none, none. And yet we, the human race, have a King, a Priest, and a Lawgiver, who stiled himself the Shepherd, and says that he gave his life for the sheep. See John x. 11. As such, he, the good Shepherd who gave his life for the sheep, should be universally obeyed, as

his sheep, for whom he gave his life, is human nature universally, or all mankind. He is a King worthy to be obeyed. His laws are productive of peace, justice and equality, amongst mankind; for he says, all things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets. As such he is worthy to be obeyed as universal Lawgiver, as his law can be understood by the weakest capacity, and is productive of universal peace and justice amongst mankind. His priest-office was universal, for he, as universal priest, gave his life for the sins of the world. See 1 John ii. 2, And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. As such he is worthy to be the high priest of the habitable earth, and will be universally obeyed as such; for he must reign until he puts all enemies under his feet. To this end Jesus Christ was manifested in the flesh. He is the good Shepherd that gave his life for the sheep. He is the King who gave his life for his subjects. He is the Law-giver whose law is easily understood, and is productive of peace, justice and equality; and he is the Priest who offered sacrifice for the sins of the whole world. All king-craft, law-craft and priest-craft must give way to the light and easy yoke of the second Adam. A new commandment I give unto you, that is, that ye love one another. Love is the fulfilling of the law. If ye love me, keep my commandment; and this is my commandment, that ye love one another. To this end Jesus Christ was manifested in the flesh, that he might teach mankind the wisdom of God, the power of God, and the love of God to mankind. An apostle says, If God so loved us, we should also love one another. God in his nature is love, and has proven this his love to mankind by the manifestation of the second Adam, to wit, Jesus. And if human nature could once believe that God loved them, they will also love God; and if they love God, they will also love each other; in which state the earth will be full of the knowledge of the Lord, as the waters

cover the sea, and God will be all in all, and he will wipe away all tears from our eyes, and there will be no more death, neither sorrow nor crying, for the former things will be passed away. To WHICH END THY WILL BE DONE, O GOD.

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CHAPTER II.

ATONEMENT signifies pacifying satisfaction, or reconciliation; and man being the unreconciled, receives the atonement.

The prevailing opinion of professing christians is, that the supreme God is angry with mankind for their sins. That man, by reason of original transgression, has offended Deity, and under these impressions man has certain duties or works of repentance to perform, in order to appease an offended Deity. But that these are erroneous ideas is evident, for God made man as he is; 'and in him we live, move and have our being.' As such he is not to be influenced by works of the flesh. But, man is the unreconciled, and not God. For God in his nature is love, and unchangeable; as he was in the beginning so he is yet; and if he was displeased with the creature man, he would continue so; for he is the same yesterday, to-day and forever. He tempts no man, neither can he be tempted. But man is changeable; is often offended, disappointed and vexed; has forgotten God's real character, and hewn himself out gods of wood and stone, &c. is often attributing to God the worst of characters, reaping where he has not sowed, and gathering where he has not strewed. How often do we hear men complaining at the times, seasons, the difficulties which necessarily attend human life, &c.

which clearly prove that man is in an unreconciled state with Deity. But we have neither reason nor evidence to prove that the heavenly Father is, or ever was, displeased at the creature man. But human nature is inclined to grumble and complain at the works of Providence, which shew that man is the unreconciled, and not God. And that man became dissatisfied by his transactions in the garden, is evident from his conduct. For after Adam partook of the forbidden fruit, the eyes of his understanding were opened to the knowledge of good and evil: he found himself naked, and endeavors to hide his nakedness from God by works of his own hands, to wit: an apron of fig-leaves. And excuses himself by laying the blame to the woman. This conduct of Adam proved him to be in an unreconciled state with his Maker; because Adam knew he had departed from the law of the spirit; as such, he concluded he had offended Deity. But behold the parental affection in the Almighty towards Adam on this occasion. He called to Adam in the cool of the day, asked him where he was, clothed him with garments of skins, and promised him that the seed of the woman should bruise the serpent's head. Thus the Almighty proved himself to be the friend and protector of our first parents. The reader will recollect that no curse is pronounced on Adam, but on the serpent; which proves to us that God was not displeased with the pair he had created and formed, but that Adam considered him so, in the first instance; but after God clothed Adam and promised him a victory over the serpent, Adam was contented.. The Almighty had no reason to be angry with Adam, for he knew as well before he formed Adam of the dust, that he would act in the way that he did, as he did after the transaction; as such, he could not be offended, for Adam acted in the way which God intended him to act, which was the object of his bodily formation. And to say that God loved Adam less, after the transaction, than he did before, would represent him changeable. But it is evident that a change took place in man after the transaction, or he would not have invented the apron. And to

say that our first parents loved God less after their transactions than they did before, is placing man in his true character.

From what has been said the reader will see the propriety in believing man to be in an unreconciled state with God, and has been so, ever since the days of Cain and Abel. God had respect to Abel's offering and not to Cain's; Cain was wroth and slew his brother. Cain no doubt wroth with God also, because God had no respect to his offering. This induced Cain to believe that God was angry with him, and if so, he (Cain) would be angry with God also; and to this end slew Abel his brother by way of revenge. And in all ages man appears to have been of the opinion that God was angry with them for their sins; and yet, men continue to be sinners, 'for there is not a just man on earth that doeth good and sinneth not.' But it will be recollected that it has been, and continues to be, the doctrine of professed preachers of the gospel, that God is angry with sinners; by this doctrine the priests scare mankind into a belief of their doctrine, which is well calculated to set mankind at war one with the other; for if once we believe that God who made us and who preserves us, is angry with us because we are as he made us, which we cannot help, we are ready to find fault and contend against all who do not think and act as we do; and to this end man considers himself justifiable in fighting and abusing his fellow man; and horrid to relate, the doctrine of professed preachers is directly calculated to set mankind at sword points with each other. The nations have believed this through the craft of priests, and individuals have followed the example; which clearly proves the need of atonement to reconcile mankind with their Maker, that they may be reconciled also to each other. I know that the scriptures represent God to be angry with the sinner; but such scripture is not to be understood literally. David said God was angry with the wicked every day, but I conceive that David alluded to the letter of the law. God gave the law to Moses, and in the letter of the law God was angry with all who

violated it. Hear the testimony of an Apostle in this case: see Rom. v. 20, "The law was given that the offence might abound: but where sin abounded, grace did much more abound." Here the Apostle says that the law entered in order that the offence might abound; or as he says to the Gallatians iii. 24, "The law was our school-master to bring us to Christ." That is to shew mankind the need of a saviour; for says Christ, John vii. 19, "Moses gave you the law, but none of you keep the law." And this is the reason why David said God was angry with the wicked, meaning in the letter of the law. For instance, where a man violates the laws of the land the executive who is charged with the execution of the laws may be said to be angry, because the laws which he is charged with the execution of are violated; but in this case the executive is by no means personally angry with the offender. And thus it was with the Supreme; having given the law to the Jews and none of them kept it, David said God was angry with them, (meaning in the letter of the law) but by no means personally angry. For if he was ever angry he remains so; for he is unchangeable, which my opposers will not deny. Again Moses said Gen. vi. 6, "——it repented God that he had made man." Here again God is represented as repenting at his own works; which passage is by no means to be understood literally, for as I have before argued, God knew as well that man would commit sin, before he formed him of the dust, as he did after the man had sinned. An apostle says, Acts xv. 18, "Known unto God are all his works, from the beginning of the world." As such we are not justifiable in believing that God ever repented at the works of his own hands. But Moses was writing to an unenlightened people, who were very stubborn and rebellious; who had but little knowledge of God's real character. As such it was necessary for him to speak of the Deity in such language as he would be best understood; as such, speaking or writing of the deluge, he says, "the wickedness of man had become very great, and that it repented God that he had man.' Such lan-

guage was well caculated to wean the affections of the Israelites from idolatry to the observance of the law. But it is evident that God had determined to drown the world from the beginning, otherwise that circumstance would represent him changeable, which my opposers will not contend for. For there were comparatively but few souls drowned in the deluge, who had an existence at the time that God commanded Noah to build the ark; and if God had not determined this event in the beginning, it would have been unjust in him to destroy those who came into existence from and after the command to build the ark. As such I am bound to believe that God had determined this event, as well as all others, from the beginning of the world; and if so, he has not repented at his own works. But professed preachers are daily preaching to mankind that God is angry with them; that he is often repenting at the wickedness of man, &c. which clearly prove that they have not received the atonement, and are in an unreconciled state with the Deity, and are absolutely ignorant of God's real character. In God's communication to the prophet Malachi iii. 6, he says, "I am the Lord, I change not." The apostle James i. 17, says, "with God there is no variableness nor shadow of turning." The apostle John says, first epistle John i. 8, "God is love." I will ask the candid reader if we are justifiable in explaining the scriptures into a direct and positive contradiction? I say we are not. Then the apostle says, God is love. David says, God is angry. The prophets and apostles say, God is unchangeable. Moses says, ——it repented God that he had made man. If those passages are construed literally, the scriptures contradict themselves, and consequently their testimony falls to the ground. But we are not to construe the scriptures into direct contradictions; for when David says God is angry, he means in the letter of the law. And when Moses says it repented God that he had made man, he speaks so as to be the better understood by a people who were ignorant of God's real character, as Joshua did when he said 'Sun stand still.' And it is

most certain that all who contend that God is angry with the wicked, or that he is ever grieved at man's conduct, are in utter darkness, are ignorant of God's real character, and are in need of atonement to reconcile them to God with whom they are at enmity.

From what has been said on the subject of atonement, the reader will see the propriety in believing that God is not unreconciled with his creatures men, but that men are enemies to God, are ignorant of God's real character, have sought for gods of their own make, are often fretted and grumbling at the works of Providence, complaining at the times, seasons, their disappointments, &c. and are often striving against each other, even to the shedding of blood. Which clearly proves that man is in an unreconciled state, and not God; for instance, IF DEITY WAS UNRECONCILED WITH MAN, WHAT WAY WOULD MAN GO TO WORK TO CHANGE AN UNCHANGEABLE BEING? But as it is man that is in an unreconciled state with Deity, and as man is a changeable being, it is an easy matter for God (in whom we live, move and have our being) to reconcile us to himself. And to this end, God, in the dispensation of his providence, has provided a mediator whom we call Jesus Christ. I have before proven, that Jesus Christ in spirit, was the beginning of the creation of God, and that he was the image in which God created man male and female. As such he is the only one calculated to reconcile man to his Maker; and to this end, a body of flesh is begotten of the Holy Ghost on the body of a virgin; and into this body the beginning of God's creation is placed. This done Jesus Christ appeared in the flesh, the mediator between man the offended and unreconciled, and God, who is love and unchangeable: which also prove that man was the offended, or God would not have sent the mediator to reconcile him.

I have now come to take notice of the nature of the atonement, and in what way the Mediator has undertaken to reconcile man to God. The way which God

in Jesus Christ has undertaken to reconcile mankind to the heavenly Father, is in teaching us mortals the real character of the Deity. He informs us that God is our parental friend and protector; that he knoweth all our needs before we ask him; that he will provide all things necessary for our welfare; that he loves mankind as his own offspring; that all things, however contrary to our notions, work together for our good in the end; and that the only thing necessary to man's happiness, is to put their trust in God. These are what the Mediator came to teach mankind: who says that by reason of God's love to mankind, he was sent to reconcile us mortals to God, see John iii. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have eternal life. This testimony of the Mediator proves to us that God's love to mankind was the cause of his sending his Son into the world, in order to teach us mortals the true character of the Deity, that mankind might be reconciled to God. See verse 17. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. This testimony of the Saviour proves to us that God did not send his Son into the world to condemn mankind, which proves that God was not the offended; for if God was angry with mankind, Christ would have come to condemn: but he says himself that God did not send him to condemn, but to save. These passages abundantly prove God's parental love and affection towards mankind, see Rom. v. 8. But God commendeth his love towards us, in that whilst we were yet sinners, Christ died for us. As the death of Christ is here spoken of as a proof of God's love for sinners, it ought to be considered, that this love existed before God sent his Son, and his sending him was a proof of the fact. 1 John iv. 9, In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him. This passage again proves, that the coming of the Messiah was a proof of God's love for sinners, see verse 10. Here is

love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. These passages as fully prove that the coming of Christ was the effect of God's love towards mankind, as any one thing can be proven by scripture; which is the principle means towards reconciling mankind to God. When one man gets angry with another, it is evident that one or both are in the wrong; in this case the offended is informed that the man whom he is so much enraged at is his best friend; that the cause of their differences is wholly on account of wrong apprehensions. This being understood, the parties become reconciled towards each other, and are friendly. And so it is with mankind and the Supreme Deity. Men, from a false education, have been taught to believe that God was their enemy; as such, if he hates us, we will hate him also, and will oppose him in all his plans. And as God's plan of salvation is to cause mankind to love each other, those who are his opposers, are using their utmost influence to bring about divisions and contentions amongst mankind, informing us of another god, who requires repentance, baptism, and the celebration of the feast of Bacchus twice a year, &c. and it is evident that this god is the pope; and by reason of God's enemies and opposers, mankind are divided into many different sects, each contending against all others; which shew the need of atonement to reconcile such characters to God, that they may be reconciled to each other. But it is evident that God is not angry with mankind, but is our parental friend and protector, who has proved his love towards us by sending his only begotten Son to us, in order to reconcile us to himself, that we may be reconciled towards each other; for man's true happiness consists in loving each other. Thus I have shewn testimony to prove that God is the friend of mankind, and that his love towards us was the cause of his sending the Mediator to us, in order to reconcile us to God and each other, which will render mankind completely happy.

The Mediator further informs us that God knoweth

our needs before we ask him, see Math. vi. 8. For your Heavenly Father knoweth what things you have need of before you ask him. Again, verse 25, 26. Therefore I say unto you, take no thought of your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them. Are ye not much better than they? Here the Messiah informs us that the Heavenly Father knoweth our needs before we ask him, and that worldly treasures are not calculated to produce happiness. But behold, a large portion of mankind are daily calling on him for this, that, or the other; some to bless, and some to curse; some to save and some to destroy; which clearly prove that all who thus call on God are in need of atonement, and are ignorant of God's real character. For if God knoweth our needs, why ask him? For an apostle says, James i. 13, God cannot be tempted with evil. And as there is none good, our petitions are all evil; for God knoweth what we need better than we do. As such it is vanity to call on him in any case whatsoever; for he hath determined all events, whom to bless and whom to curse, whom to save and whom to destroy; and needeth not the instructions of mortal man to guide him in his plan of universal government. And to this end the Messiah informs us, that when we pray, we should say, Thy will be done on earth as it is in heaven; and this prayer to be uttered with the mind or understanding, (in the closet with the door shut,) see Matth. iv. These considerations are well calculated to reconcile man to God, and each other. For if God loves us, as before proven, and knoweth our needs before we ask him, we have nothing to fear; for he is Almighty, and no harm or mischief can befall us, only by his will; and as he is our parental friend and protector, he only afflicts us for our good. As such we should put our trust in him. Again, Math. v. 43, 44, 45, Ye

have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemies. But I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them that dispitefully use you and persecute you, that ye may be the children of your Father, which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Here the Mediator gives us a further account of the character of the Heavenly Father, that he loves his enemies, does good to them who hate him, makes his sun to rise on the evil and on the good, sendeth rain on the just and on the unjust; and recommends those things to our notice, that we may be characteristically his children. What a blessed state would mankind be in, if they were in full possession of these qualities! But alas, the world is in an uproar; all like sheep have wandered from the fold of the good Shepherd. The Romen Catholics are in the right way, the Episcopalians are in the right way, the Presbyterians are in the right way, the Baptists are in the right way, the Seceders are in the right way, the Methodists are in the right way, and many other sects too tedious to mention; each bound by a particular creed or rule of faith, and each contending against all other sects, going to and fro through the earth like raging waves of the sea, endeavoring to overwhelm all other sects by the extention of their own, which is nothing but the spirit of a persecuting inquisition. And if all men belonged to those sects, the awful consequences would be, that each sect would contend for the superiority; and continual wars and fightings would be the end of all. Which clearly shows the need of atonement to reconcile those characters to God, (with whom they are at enmity,) and each other. For man's true happiness consists in love to God and man. And so far as we mortals love God and our neighbors, we are happy, and no further. I know that worldly treasure contributes to worldly enjoyments; but man's true happiness is founded on a due reconciliation to the will of Heaven; for all that is,

is right. And if God is a spirit who knoweth all our needs, and loves us as his own offspring, which Jesus Christ has attested, what have we to fear? No man can harm us, unless God is willing. We cannot want for the comforts of life, unless God is willing. We could not be afflicted, unless God was willing. We could not die, unless God was willing, nor we could not live, unless God was willing. Jesus Christ says, Matth. vi. 9, When ye pray, say, Our Father who art in heaven; verse 10, thy will be done in earth, (the human body) as it is in heaven, (the spirit.) From this testimony it appears, that we should pray that God's will be done in earth; or that we are willing that his will be done in earth. And now behold man's wickedness. He is not willing to die; he is not willing to be afflicted; he is not willing to be disappointed, nor to put his trust in God for happiness; which clearly prove that man is not willing that God's will should be done in earth: by reason of which, mankind are distressed in mind, tormented with a guilty conscience, and rendered miserable, all because he is not willing that God's will should be done in earth, which proves in the positive that men do not love God. For if men loved God they would be willing for his will to be done. And now every man can judge of his own love to God; for so far as men are willing for all things to happen, which do happen, so much they love God. For nothing can happen contrary to his will; and if men loved God they would be contented at all which happens. And as mankind are not willing that many things which come to pass should come to pass, this proves their need of atonement, to reconcile them to God, that they may be willing that God's will be done in earth as it is in heaven. When men are perfectly willing that God's will should be done in earth, and believe that all events happen by the will and providence of God, then mankind will be benefitted by the atonement, and enjoy peace and harmony with each other. Those things are what the Mediator came to teach mankind. It is most certain.

that all events happen by the will and providence of God; and that nothing can happen contrary to his will is evident from scripture prophecy. For God having determined all events, guides all times, things, ways and means, so as to come finally to the determined end; can communicate to his prophets future events; and although his future knowledge is communicated to man, yet all the law-craft, king-craft and priest-craft that possibly may be, cannot hinder or change in the least God's determined will. As such the Mediator commands us when we pray, to say, thy will be done, O God. For his will will be done, in spite of all opposition; and man's happiness consists in a due reconciliation to the will of Deity. And this is the design of the Messiah's mission. To this end God sent him to mankind, to reconcile us mortals to the will of Deity, see 2 Cor. xviii. 19. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit: that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. This passage proves very literally what I contend for. For if man is reconciled to God, he is never disappointed, never grieved, nor is he ever uneasy at the prospect of any occurence; for God is the author of all things, and nothing can happen wrong; and if we mortals can view God in his real character, we are perfectly reconciled at all times. For whatever is, is right; a full belief of which is reconciliation to God. I know that many events take place contrary to the wishes of us mortals; but has any thing happened contrary to Deity? By no means: for if we could prove that any one circumstance ever happened contrary to the will of Heaven, we would have no satisfactory evidence, whereby to prove, that any one thing that now is in the whole universe, is agreeable to his will. As such we do well to believe, that whatever is, is right, and agreeable to the will of Deity; and so far as we are reconciled to the various events and circumstances

which attend human nature, so far we are reconciled to God. It betrays a want of the knowledge of God's real character, for us mortals to grieve and complain at any events which happen. For if we love God we are willing that his will should be universally done; and if we love him we are never grieved or disappointed: knowing that whatsoever is, is right, and agreeable to his will. These ideas of God and his nature are directly calculated to cause us mortals to love God, because he has first loved us, and sent his Son to be the propitiation for our sins. For if we love God we will love our neighbor also, which is more than all offerings and sacrifices; for if we loved God and our neighbor, tyranny and oppression would cease; wars and fightings would be no more; emulation and rivalship would find no protection, and all things whatsoever we would that men should do to us, we would do even so unto them. And God would be all in all, and he would wipe away all tears from our eyes. But these things cannot be until Christ has put all enemies under his feet; all professed Christians must be converted to the faith of Christ, or put out of the way. So much on atonement.

I will now show my belief on the crucifiction and resurrection of the body of Jesus Christ. Jesus Christ is a created dependant being, formed in man for the purpose of teaching mankind the nature and real character of God. That Jesus Christ is a created being, see Rev. iii. 14. These things saith the Amen, the faithful and and true witness, the beginning of the creation of God. Here St. John says, Jesus Christ is the beginning of the creation of God, which proves him to be a created being. Again, Gen. i. 3, God said, let there be light, and there was light. This was on the first day. That the reader may have no doubt on his mind with respect to this created light, and that it is not that light which rules the day and night, see verse 16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. This was on the fourth.

day. But the light which God said, let there be, which he saw was good, was created on the first day, and Jesus Christ acknowledged himself to be that Light. See John viii. 12, Then spake Jesus again unto them, saying: I am the light of the world. From which testimony I have no hesitation in believing Jesus to be the beginning of the creation of God; and consequently he is a created being. But the reader will understand that he was created in spirit, as man was Man was created in spirit on the sixth day, and formed of the dust after the seventh. Jesus Christ was created in spirit on the first day, and formed in the flesh four thousand years afterwards, or thereabouts. That Jesus Christ is a dependant being, see John v. 19, The Son can do nothing of himself. Verse 30, I can of my own self do nothing. Chapter vi. 38, For I came down from heaven, not to do my own will, but the will of him that sent me. Chapter vii. 16, My doctrine is not mine, but his that sent me. Those acknowledgments of Jesus Christ as fully prove his dependence on the Father for will, power and doctrine, as any thing can be proven. See again, chapt. v. 19, Then answered Jesus and said unto them:Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do. Chapt. vi. 65, And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. See verse 44, No man can come to me except the Father which hath sent me draw him. Here the Son acknowlegeth his dependance on the Father for his followers. And again he acknowledgeth his dependance on the Father in his risen glory. See Math xxviii. 18, And Jesus came and spake unto them, saying: All power is given unto me in heaven and earth. Here he acknowledgeth his dependance on the Father for his risen power. I know that Jesus Christ said, I and my Father are one; and again he said, the Father dwelleth in me, and I in him. But the oneness was undoubtedly in agreement or spirituality. For the Son is now speaking of his spiritual nature, in which

he and the Father are one; for all spirits were created of God's own eternal Spirit, and are one in nature. And again, Jesus Christ and the Father are one in agreement; for he it is that has taught us mortals the nature and character of the Father. He says himself that he did not come to do or teach his own will, but the will of the Father. In a word, the apostle says, that God was in Christ, reconciling the world to himself; in which case, the Father and Son are one in agreement. In his Mediatorial capacity, he is in the Father, and the Father in him. For he, as Mediator between God and man, was dependant on the Father for will, power and doctrine; as such, the Father was in him. He was also in the Father, for he is a created, dependant being; and the apostle says, Acts xvii. 28, In him (the Father) we live, move and have our being. If so, the Father dwelt in him and he in the Father; and all the benefit which we mortals obtain by the manifestation of Jesus Christ in the flesh, is in believing on him. He is God's witness who was sent to us to bear witness of God's real character; which witness informs us that God is our parental friend and protector; that he loves us as his own offspring; that he knoweth our needs before we ask him, and that he provides all things necessary for our welfare; and to this end we should love him because he has first loved us, and has sent his Son to prove this his love to us.

The body of Jesus Christ represents all human nature, as well as the whole letter of the law, with all its types and shadows. That the body of Jesus Christ represents all human nature, see Rom. vi 6, Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. That the old man here spoken of is human nature, which we derive from the old man Adam, is evident. The old man also in this place relates to the whole letter of the law; for he says, the old man is crucified with Christ, that the body of sin might be destroyed. The body of sin is human nature under the law. See verse 14, For sin shall not have

dominion over you, for ye are not under the law, but under grace. See Col. iii. 3, For ye are dead, and your life is hid with Christ in God." Here the apostle informs the Collossians that they were dead, and their life hid with Christ in God. Again, Gal. ii. 19, 20, For I through the law am dead to the law that I might live unto God. I am crucified with Christ; nevertheless, I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. This passage proves very literally what I contend for; that is, that the body of Jesus represents all human nature as well as the whole letter of the law. See again, 2 Tim. ii. 11, it is a faithful saying, For if we be dead with him we shall also live with him. Here the apostle says again, that we are dead with Christ; Heb. ii. 9, But we see Jesus who was made a little lower than the angels, for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for every man. Here the apostle says in the positive, that Jesus tasted death for every man: which proves that his body in figure, is all human nature; for, (verse 16,) verily he took not on him the nature of angels, but he took on him the seed of Abraham;' and as the law was given for the government of human nature; Christ our human nature has magnified the law, made it honorable, and took it out of the way, nailing it to his cross. (See Col. ii. 14.) This text proves that Christ's body represents the whole letter of the law, with all its types and shadows, as well as all human nature. And all the advantages that we mortals obtain by the crucifixion and resurrection of the body of Jesus Christ, is to understand what was represented by it. The body of Jesus, as before stated, represents all human nature, as well as the whole letter of the law, with all its types and shadows. The death of the body of Jesus Christ, was the death or end of the letter of the law. The resurrection of his body represents (Rom. viii. 2,) the law of the spirit of life, which makes us free from the law of sin and death.

By the resurrection of Christ's body we are made free from the law of sin and death. The reader will understand that which is meant by law, is that given on the two tables, as well as all the sacrifices by which the high priests entered within the veil. And the death of the body of Jesus represents all human nature submitting to the penalties of the law, and the law satisfied and blotted out. When the spirit comes forth, bursting or rending the veil thereof, which is represented by the resurrection of Jesus from the dead. Thus by the death of the body of Jesus, we learn that all human nature must die. By his resurection, we learn that there is another life in which all men live in spirit. See Rom. viii. 11, But if the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Here the apostle says, that if the spirit of him that raised up Christ from the dead dwell in us, that he will also quicken our mortal bodies by his spirit that dwelleth in us. That the spirit of God dwelleth in all mankind is evident, for it is his spirit that gives life to the human body. See 1 Cor. iii. 16, Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. Here is a proof of the fact that God's spirit dwelleth in all men. Thus the death and resurrection of the body of Jesus teacheth us mortals that we are freed from sin, that we live to die and die to live again without end. And to this end men should love one another, for we are all one in Adam, and all one in Christ; created in Christ Jesus in spirit, and formed in Adam in the flesh. As such, we are all one flesh and one spirit, and all have the same end in the flesh and the same life in the spirit, which is immortal and hath no end. As such, we should love God who created and formed us, because he first loved us, and gave his only begotten Son to be the propitiation for our sins; and if we love God we cannot be dissatisfied at any event that happens, for all things happen by the will of God, and if we love him we rejoice in the spirit to think that he governs all things, ways, and means, by his unchangeable omnisciency.

Thus I have given my belief on the nature and object of atonement, and the nature and object of the crucifixion and resurrection of the body of Jesus, and request the reader to search the scriptures and judge for himself; not to pin his faith to the sleeve any man or set of men, but to the written word of God, which will not err. If the professed christians worshipped God, and believed in the scriptures of the Old and New Testaments, difference in opinion and rules of faith would not be found amongst them. But the different creeds and rules of faith by which they are governed, prove in the positive that they are in outer darkness, lost in the wilderness of sin, and in the bye paths of iniquity, and have not received the atonement; for Christ is not divided, nor is there but one mode of worship for the true God, which is in spirit and in truth; not by sacraments and ordinances, but with the spirit; saying with the understanding, thy will be done in earth as it is in Heaven. This mode of worship is productive of love to our neighbor. But all modes of worship confined to particular creeds or rules of faith is a proof of carnal mindedness and is death. Divisions, contentions, wrath, strife, envying, wars, fighting, and rivalship, are the consequences; which prove in the highest degree the need of atonement to reconcile those characters to God and each other.

There is a gross error rivetted to the minds of all Protestant christians by a false education; which I will notice. That is, they say that their religious creeds and rules of faith are calculated to moralize mankind, and keep them from committing depredations. But that this is an erroneous idea they themselves will occasionally acknowledge. For I, myself, have heard a professed preacher say, that mankind grew worse, and that preaching appeared to do no good. It is an erroneous idea to suppose that the threats of the clergy are calculated to moralize mankind, for these have been preached up to mankind in all ages by idolaters to no purpose. The civil law is calculated to keep mankind in subjection. And the professed christian's doctrine is directly

calculated to make mankind worse sinners than they are by nature. For instance, agreeable to the faith of all professed christians, repentance atones for all crimes and offences. And if the protestant church ruled the government, all crimes and offences would go unpunished. A man might, if he had will and power, slay his thousands and ten thousands, turn to his church and say he had repented, was sorry for what he had done, and would do so no more, and he would be restored to the fellowship and communion of the church as good a christian as ever. Such doctrine, in my humble opinion, has proved the cause of more sin and villainy than every thing else; for it holds forth inducements to mankind to commit villainy. For says the honest preacher, it makes no odds how great a sinner you are, or have been, only repent, and all is well, your happiness is sure. This doctrine of theirs prove them to be led by a false education; and are not aware of God's real character, which prove that they have not received the atonement. If any man wish to show his faith and love to God, let him do so by acts of charity and kindness to all who are in need; calculating assuredly, that there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified due time. Who will have all men to be saved and come to the knowledge of the truth. See 1 Tim. ii. 3, 4, 5.

ISAAC J. FOSTER.

NO. II.

ON FREE AGENCY.

MAN *a dependant creature and moves by necessity: and consequently he is not* a Free Agent.

PROFESSED preachers of the gospel have said and wrote much in trying to prove that man was a free agent; which doctrine, is the broad road to infidelity. For if man was a free agent, God would be often disappointed, and all prophecy would be guess-work. Because man can go and come, do this or that; he is persuaded that he is a free agent, can serve God or let it alone at pleasure. And if so, it had as well be otherwise, as there is not a just man on earth which doeth good and sinneth not. And yet man is a free agent. Miserable doctrine: that mortal man should assume a power superior to God himself. For if God is unchangeable he certainly is not a free agent, for if he was a free agent he could change. But as he is unchangeable, he is not a free agent. But mortal man, the most miserable of all earthly beings, who was created and formed by the unchangeable wisdom and power of God, has assumed a power superior to that of his Maker. If we may rely on scripture testimony, it is not in the power of God to change; as such, he is not a free agent. See Malachi iii. 6, For I am the Lord, I change not. If this passage is the truth, God cannot change; and if he cannot change, he is not a free agent. But it is by the unchangeableness and sameness of the Supreme, that the worlds are kept in such admirable order. All

the wars and commotions in the world; all the earthquakes, the revolutions, changes and eclipses of the earth, sun, moon and stars, have no effect on the Deity, because all things exist by his unchangeable power. All things are known to him, and he comprehends futurity as a moment past. As such, he cannot change. The prophecies also, attest his unchangeableness and foreknowledge. As such, he is dependant on His unchangeable omnisciency. And by the power of his unchangeableness and omnisciency, he created and formed the heavens and the earth, the sun, moon and stars, and all things therein *exist by Him.*

From what has been said, the reader will see the impropriety and disadvantage there would be in free agency, because it is contrary to the nature of God; and consequently, would be destructive to universal nature. As such, I rejoice in the belief that God is unchangeable, the same yesterday, to-day and forever; and that he has determined all events. And to this end, I love him because he cannot change, and first loved me. Whereas, if he was a free agent, he could love us to-day and to-morrow hate us. And consequently, he would not be worthy of that worship which his unchangeable omnisciency entitles him to. So I conclude that Deity is not a free agent. But that he is almighty and unchangeable, and is entitled to the worship of all created beings.

The professed preachers have also assumed a power superior to that of Jesus Christ. They say that man is a free agent. Compare this their assertion, to that of Jesus Christ. See John v. 19, The Son can do nothing of himself; verse 30, I can of my own self do nothing; ch. vi. 38, For I came down from Heaven, not to do my own will but the will of him that sent me; chapt. vii. 16, my doctrine is not mine, but his that sent me; chapt. vi. 65, Therefore said I unto you that no man can come unto me except it were given unto him of my Father. See verse 44, same chapt. No man can come to me except the Father which hath sent me draw him. See Matth. xxiv. 36, But of that day and hour know-

eth no man; no not the angels, but my Father only; chapt. xxviii. 18, All power is given unto me in Heaven and in earth. Those acknowledgments of the Saviour as fully prove his dependance on the Father for power, will, doctrine, knowledge and followers, as any thing can be proven. As such, he was not a free agent, but a dependant being. And for mortal man to assume a power superior to the Father or Son is more than I dare to presume. And I venture to assert that all who hold the doctrine of free agency are lost in the wilderness of sin, and are in the broad road of infidelity; for this is the doctrine of devils, not supported by reason or scripture, and is directly calculated to make men miserable. If any created being was a free agent, he could exist, because the life, will and power of all created beings is dependant on the unchangeableness of the Deity. The doctrine of free agency is the key to the worship of the beast; and the very doctrine itself makes all miserable who believe it. For no man can believe that he is a free agent until he loses sight of all the glorious attributes of Deity. To believe in a free agency man must view God as changeable, loving at one time and at another time hating the same object; angry at the sinner, but on repentance grow lovely; fixed at a particular place some where in the universe called Heaven, yet he is always at every place on earth at the same time. In a word, to believe in free agency, the man must believe in the infallibility of the pope; they must believe that the pope is really and substantially lord of lords and king of kings; vicegerent of Heaven and God on earth, which he is pleased to be styled. I know that every professed christian will cry out that they do not believe in the pope. But I will ask them if they do not believe in the infallibility of the pope. Why have they embraced the pope's sacraments in preference to the faith of Christ? They will no doubt answer that the pope's sacraments are scriptural. If so, why so much division in the protestant kingdom, with respect to the mode, subject and order of the sacraments. The protestant kingdom has been

quarreling and contending for one hundred and fifty years, with respect to the mode and subject of baptism, and the proper order of the other of the pope's sacraments. And yet the sacraments are genuine, because the pope has said so. St. John in his prophecy of the Papal empire, says, xii. 9, And the great dragon was cast out; that old serpent called the devil and satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him. Here is the pope with his infallibility, and truly as it was said, his seven sacraments have deceived the whole world. The protestants believe in his infallibility and in his sacraments, which they gladly embrace because they are free agents. I know the infallibility of the pope was denied by Luther and Calvin; but what signifies bare words when the creed and sacraments which they taught to mankind was an acknowledgment of the pope's infallibility. This is the way that the old serpent has deceived mankind, and caused them to think that they were free agents, which makes them miserable through life. But glory be to Him who shall reign until he puts all enemies under his feet. The pope's infallibility and the protestant free agency shall have an end. For the judgement shall sit and they shall take away his dominion to consume and destroy it unto the end; (see Dan'l vii. 26.) Then I say, that nothing in heaven or in earth or the seas is a free agent; if there is, it cannot exist one moment. But the supreme Deity is dependant on his unchangeable omniscience; and all things either created or formed, are dependant on the great first cause. And nothing but downright infidelity and unbelief of the scriptures can cause man to believe that he is a free agent.

Those are my ideas relative to free agency, and I will now show scripture testimony in support of my belief.

It is something astonishing with me that the professed preachers of the gospel will often proclaim from the pulpit that they are *compelled* to preach, and yet he is a free agent; can do so or let it alone at pleasure. And

again, hear them pray, Lord if it be thy will, grant that I may be able to do this or that; and yet he says he is a free agent. Miserable stuff. I know that man can do any thing that he is willing and able to do. But from whence will and power? From God alone. Pontius Pilate believed in the doctrine of free agency, but the only begotten of the Father contradicted his belief in positive terms. See John xix. 10, 11, Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, thou couldst have no power at all against me, except it were given thee from above. Here is a positive contradiction to the doctrine of free agency. Again, Acts iv. 27, 28, For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Here the infallible doctrine of free agency is again contradicted by an inspired penman. I know that the people of Israel were willing to do by the holy child Jesus that which they did, but this was not free agency, but absolute dependancy. For he says, they were gathered together against Jesus, for to do whatsoever thy hand and thy counsel determined before to be done. As such, God having determined this event, the Jews are made the instruments of his determined counsel. For he gave them the spirit of slumber; eyes that they should not see, and ears that they should not hear. This done, they viewed the Lord of glory to be an imposter and false prophet, and crucified him between two thieves. As such, I say that Herod, Pontius Pilate, the Gentiles and people of Israel, had no agency in the affair; but were so completely dependant on the Supreme for will, power and knowledge, that they are made instruments to fulfil his will. If man was a free agent, he could act contrary to the determined will of Deity; and consequently, all prophecy might fail. But man is a dependant creature, and compelled by necessity to pursue the

road which God in his wisdom has directed. See Rev. xiii. 8, All that dwell on the earth shall worship him (the beast) whose names are not written in the Lamb's book. If man was a free agent, he undoubtedly could worship the beast or let it alone. And God might be disappointed—for he says by the words of this prophet, that all that dwell on the earth shall (positively shall) worship him whose names are not written in the Lamb's book. The worshippers of the beast are the apostatized christians of every denomination, and although these characters hold to the doctrine of free agency, this prophecy proves that they are compelled to worship the beast, by the determined counsel and foreknowledge of God. See again, Rev. xvii. 17, For God hath put in their hearts to fulfil his will, and to agree and give their power and strength unto the beast, until the words of God shall be fulfilled. Here the apostle says in the positive, that God hath put in the hearts of men to worship the beast— and yet the worshippers of the beast say they are free agents, can do so or let it alone. This is assuming a power superior to God, for God says they shall worship the beast; they say they have power to do so or let it alone; which proves them to be enemies to God, enemies to truth, enmies to the happiness of mankind, and enemies to the faith of Christ. And are friends to the infallible sacraments of the pope, friends to tyranny and oppression, and friends to wrath, strife, envying, emulation and confusion amongst mankind. This is my sacred opinion, which, as I said before, is founded on the truth of the scriptures. Again, see John vi. 44, No man can come to me except the Father which hath sent me draw him. This text says that man is not a free agent; for if man was a free agent, he could come to Christ without being drawn by the Father. As such, all who hold to the doctrine of free agency do not believe in the scriptures of the Old and New Testaments, which will be proven in a future number. For as I said before, the doctrine of free agency is the broad road to infidelity; it is the key to the worship of the

beast, and is a denial of the scriptures of the Old and New Testaments; it teaches truth to be error, and error to be truth. And hence the necessity of a belief in a devil and a hell to keep such infidels in subjection. This they will acknowledge in terms, for say they, if I did not believe there was a devil and a hell I would do all the harm or mischief I possibly could in this life; but the fear of hell and its flames keeps me quiet. I will ask the candid reader if a gallows is not a better remedy to rid the world of such characters than a fictitious hell. The man who acts honestly through fear of being punished after he is dead, is not entitled to the privileges of the faith of Christ, who says, this is my commandment that ye love one another. If men loved each other they would do each other no injury, and we would have no need of either gallows or hell to keep men in bounds. I lately heard a professed preacher say, that if he thought there was not a fixed place somewhere in the universe called hell, to torment men in after they were dead, that he would burn his bible. This acknowledgment of his at once showed his mind on the subject—he no doubt would be in mischief continually were it not for the fear of hell. And to this end the nations long since have determined that a gallows, prison, pillory, whipping-post, &c. is far preferable for the government of infidels, to a devil, hell or purgatory. But as man's true happiness consists in love to God and each other, let them once believe this, and there will be no need of punishment, neither corporal nor infernal, for which I pray.

ON HELL.

Hell is trouble in this life of mortality, occasioned by contrary principles of the mind.

Professed preachers of the gospel labor to convince mankind that there is a fixed place somewhere in the universe called hell, which they represent to us to be a vast fire, which burns with unabated fury and is never quenched; and in this fire they tell us departed souls or spirits, are tormented as long as God exists; and that the sufferings of those who are thus tormented afford pleasure to all who are in happiness. To believe which, is calculated to derange the minds of all. To think that the heavenly Father has prepared such torments for his own offspring, and that the suffering of our fellow creatures will afford us pleasure, seems to me to be contrary to God and nature. If there is a fixed hell, such as the hired preachers describe to us, where is it? We have no account in history neither sacred nor profane of any such place. Yet those characters can describe the color of the flames, and the stench, as well as the screams and groans of the tormented; and yet, no person ever saw such a place, nor have we any account in history of such a place, nor is there any use for such a place. For, God is able to torment the wicked whilst in a state of mortality, and after the spirit leaves the body there cannot be any more suffering; for the body returns to dust as it was, and the spirit to God who gave it. See Eccl. xii. 7, The spirit b ing created of God's own eternal spirit is immortal and cannot suffer or feel pain. And to think that the all wise Creator has created a hell of burning flames to torment his own children in, as long as he exists, is more than I dare to believe whilst I believe my Maker to be an all-wise, merciful and good God. Where would be the justice in God to punish the spirit for an offence

committed by the flesh? Man could not commit sin if he was not mortal, and as sin is the effect of mortality, mortality must be the sufferer; and that the mortality can suffer after the spirit leaves it, I deny. For, without the spirit the body is dead, having neither life nor sensations, and of course cannot suffer.

I am perfectly willing to believe in such a hell as we have an account of in the scriptures. But I am not willing to believe in Mahomed's hell, or the Pope's purgatory. The scriptural hell is a troubled conscience, produced by contrary principles of the mind, which I will clearly prove to the satisfaction of every candid reader, if he will give credit to scripture testimony. The first account I will notice of the scriptural hell is found in Deuteronomy, chapt. xxxii, which chapter is a prophesy of Moses concerning the falling away of Israel from the true God, to the worship of that which was not God; who says, verses 17 and 18, They sacrificed unto devils not to God. To gods whom they knew not, to gods that came newly up; whom their fathers knew not. Of the rock that begat them they were unmindful, and had forgotten God that formed them. And says in consequence of such idolatry, verses 22 to 25, A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth and set on fire the foundations of the mountains. I will heap mischief upon them. I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin; the suckling also with the man of grey hairs. In this passage we find the word hell means trouble and distress in this life of mortality; and why it is said, that a fire was kindled, which would burn to the lowest hell, is this, for as much as the Jews had received some light and instruction from the Supreme, and afterwards to fall away to idolatry, that they would, in consequence of such falling away, be filled with fearful

apprehensions, contrary principles of the mind, and consequently a troubled conscience. And in addition to these troubles, the sword without and terror within, they would be reduced to a contemptible situation. Which is their case at present, and has been since the end of the law dispensation, which our Saviour in the parable of the rich man, also describes as being in hell in torments. Again we hear David's complaint: 2 Samuel xxii. 5, 6, When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about, the snares of death prevented me. Thus the patriarch David informs us that when his enemies distressed him, he was compassed or surrounded with troubles, which he called hell. Let the reader turn to 2 Samuel xxii. chapt. and read it attentively, and he will at once discover that David's hell was trouble in this life of mortality. Again Ps. ix. 16, 17, The Lord is known by the judgments he executeth: the wicked is snared in the works of his own hand. The wicked shall be turned into hell and all the nations that forget God. This passage of David is often quoted by professed preachers to prove a fixed place of punishment called hell, where the wicked will be punished as long as God exists. But hear what the same David says concerning the wicked which are cast into hell: Ps. x, 15, 16, Break thou the arm of the wicked and evil man, seek out his wickedness until thou find none. Here David says, the arm (or power) of the wicked will be broken, and that God will seek out his wickedness until he finds none; which proves to us that there will be an end to sin, and if so, an end to misery. As such the wicked and all who forget God, being turned into hell, cannot mean any thing more than their being turned into trouble during this life of mortality. See Ps. lxxii. speaking of Christ's kingdom, (v. 5.) they shall fear thee as long as the sun and moon endureth throughout all generations; verse 9, they that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. No one will deny that the wicked are Christ's enemies, and that his enemies' licking the

dust also means the same as their being turned into hell, and all saved at last. See verse 11, Yea all kings shall fall down before him, all nations shall serve him; verse 17, His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him. All nations shall call him blessed. From this testimony the reader will agree with me no doubt, that David's hell means trouble and torment in this life of mortality. And that all mankind will finally be blessed in Christ Jesus. Again, Ps. xvi. 8, 9, 10, I have set the Lord always before me, because he is at my right hand, I will not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. By this testimony David informs us that he had faith in Christ, by reason of which, his heart was glad, his glory rejoiced and his flesh rested in hope; for what? because his (David's) soul would not be left in hell; which means this, David's mind (by reason of his faith in Christ) was in peace; it was not left in trouble, as it had been previous to his obtaining faith; for David was not dead yet, and he says his soul would not be left in hell; which goes to say that it had been there, but by reason of his faith in Christ it was not left there. David not doubt like other men was often troubled in mind, but as soon as he obtained faith in Christ his mind (wich is called the soul) was not left in trouble, which he called hell. From this testimony the reader will at once discover that the hell which David so often speaks of, is nothing more than a troubled conscience or mind, which proceeds from contrary principles in the understanding. Again see Ps. cxvi. 3, The sorrows of death encompassed me, and the pains of hell got hold upon me; I found trouble and sorrow. Here David says that the pains of hell got hold on him, even whilst he was yet living. Professed preachers tell us that we suffer the pains of hell after we are dead. David was undoubtedly living when he wrote the Psalms, and he says positively in this place, that the sorrows of death compassed him,

and the pains of hell got hold on him, and that he found trouble and sorrow. Which clearly proves that the hell he spoke of was trouble in this life of mortality. Hear the testimony of the prophet Jonah chapt. ii. 1, 2, Then Jonah prayed to the Lord his God out of the fish's belly, and said I cried by reason of mine affliction unto the Lord and he heard me; out of the belly of hell cried I and thou heardest my voice. From this testimony of the prophet, it appears, if there be a fixed place called hell, as the preachers say, that it has a belly to it; but the reader will at once discover that the belly of hell was the fish's belly. And why Jonah called it hell was, because the belly of the fish produced conscious guilt in the mind or understanding of Jonah, and for this reason Jonah called it the belly of hell, which means the belly of trouble. There are many other texts in the Old Testament, which contain the word hell, but in each of them the word hell means trouble in this life of mortality, either in body or mind; as such, I pass to notice some passages in the New Testament.

The first account we have in the New Testament of hell, is found in Matth. v. 22, But whosoever shall say thou fool, shall be in danger of hell-fire.

To understand the meaning of the phrase 'hell fire,' I will call the attention of the reader to the whole passage. See 21 and 22, Ye have heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother raca (vain, empty) shall be in danger of the council; but whosoever shall say thou fool (unjust or idiot) shall be in danger of hell-fire. The Jews had two courts, one called the judgment, which judged by the law, whose jurisdiction was confined to matters relative to the letter and meaning of the law of commandments. This court consisted of twenty-three judges, and had jurisdiction in cases of murder as well as other personal injuries done through anger. The other court, called the council, or sanhedrim,

consisted of seventy-two judges, had jurisdiction in all cases other than such offences as was punishable by the law of Moses, such as slander, blasphemy, &c. Before this court our Saviour was arraigned and tried. And the meaning of the passage appears to be this: whosoever kills or is angry with his brother without just cause, is in danger of being arraigned before that court called the judgment. And whosoever blasphemes or slanders is in danger of being arraigned before that court called the council. And whosoever says thou fool, although this offence was not cognizable in either of the courts, yet the offender should be in danger of a guilty conscience, by reason of the divine light shining on his understanding. And as this divine light proceeds from the Father (who is a consuming fire) and is productive of condemnation and guilt; it is called hell-fire, which means trouble-fire.—Trouble-fire is what is meant by this passage. The word fire throughout the New Testament undoubtedly means the same.

John the Baptist said Christ would baptize with fire, and that the trees (or wicked men) should be hewn down and cast into the fire, and that the chaff would be burnt up with unquenchable fire. See Matth. iii. The Son of man said, Luke xii. 49, that he had come to send fire on the earth. And again he said, Mark ix. 49, that every one should be salted with fire. All of which I conceive to mean the same fire; and if unquenchable, as John the Baptist said, it undoubtedly is the spirit of God; for an apostle says, Heb. xii. 29, our God is a consuming fire. For what else but the nature of God can justly be called unquenchable fire? If any other priciple or power which is in the universe, can justly bear that appellation, it must be equal with God himself—for the apostle says that God is a consuming fire, and it would be erroneous to suppose that God was quenchable, or that there is other unquenchable fire than that called God. And this fire of eternal truth will undoubtedly destroy every thing that is opposite or contrary to its nature; but it has no power to destroy its own nature or its offspring, which offspring is the spi-

rits of all mankind. From what has been said on the subject of this fire, the reader will at once see that this fire is that which produces love to God and man; which is so far from proving the endless misery of the sinner, that it is the only possible means of his salvation, though his works or wicked principles be consumed by it. See 1 Cor. iii. 13, 14, 15, Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire. Here the apostle declares that this fire is the salvation of every man, though his works be burnt by it. But as I said above, this fire has no power to destroy its own nature or its offspring, which is the spirit of every man. See verse 16, Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. It is a portion of God's own eternal spirit that dwelleth in every one which gives life to the body of clay. And thus it is, that this divine fire has power to destroy the flesh or the works thereof, but has no power over its own nature. And so it is that our works are burnt by this fire; but we are saved by it. Why it is called hell-fire, is because this divine fire communicates to the earthly Adamic nature. That it is inferior to the heavenly nature, and must submit to its divine truth, which produces guilt and condemnation in the mind, which is called hell, and being produced by this divine light which is fire, it is called hell fire or trouble-fire—for instance, all the vile appetites of man, were they gratified without the least restraint, could never produce this hell or trouble, without the reflection of divine truth on the understanding. Though the body might be debilitated by it, and impregnated with disorders, yet no disturbance is felt in the mind until a divine principle wakes up like a light shining in a dark place. As when a traveller enters a dark cave for rest, though poisonous serpents abide there, yet he is not disturbed until

the sun rises and discovers to him by what he had been entertained. He is shocked and is in great distress until he makes his escape. Now it is evident that this traveller's trouble was produced by two circumstances: first, the serpents' being there, and secondly, the light's giving the knowledge of them. But this glorious light of heaven is by no means to be accused for having tormented the traveller; and yet were it not for this light he would not have been troubled. So it is with mortal man; he might enter into all the vile ambitions of a carnal mind, he might indulge his fleshly appetite in every sensual pleasure, he might indulge his feet in every by-path, his eyes in every fleshly lust, and his hands in blood, and feel no remorse, were it not for this fire, which all the floods of corruption can never quench.—And to this end it is called hell-fire, which means trouble-fire; which is nothing more than the divine light shining on the understanding, which produces guilt and condemnation in the understanding. This was the principal object of the Messiah's mission to send this fire on the earth, as he said himself, Luke xii. 49, and that every one should, Mark ix. 49, be salted with fire. And again he says, John viii. 12, I am the light of the world; which light the Evangelist says, John i. 9, lighteth every man that cometh into the world. But if this divine light is productive of a troubled conscience, it is not to be accused, as it is the salvation of the sinner.

From what has been said, the reader will see the propriety in believing that it is the supreme Deity in his divine nature, which is the fire that professed preachers call hell-fire; and that this same fire is that which Jesus Christ came to send on the earth, which is productive of peace, and love to God and man. And this same fire is the salvation of the sinner, although his works (or wicked principles) are burnt by it. Again, Matth. v. 29, for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell. This I conceive to be the same hell as before mentioned in the 22d verse of the same chapter, which I have just explained, and means trouble in this

life. The members here spoken of, which our Lord commands to be cut off and cast away, I conceive to mean inclinations or forms of worship, which are contrary to gospel light; and that man would be more happy if he could divest himself of those prejudices, although it would be as difficult for him, whilst unenlightened, to divest himself of such principles or notions, as it would be to part from an eye, hand or foot. And the consequence would be, if mankind were not divested of such members, that the whole body would be cast into trouble by reason of gospel light; or as it is in St. Mark ix. 43, 44, to be cast into hell, where their worm dieth not and the fire is not quenched. Here we have the fact stated in plain terms. That the hell here spoken of, is trouble in this life, is evident from this testimony —for the hell here spoken of is where their worm dieth not and the fire is not quenched. That their worm is the lust of the flesh, my opposer with his eyes half open will not dispute. The Saviour does not say the worm, as of one,—but their worm; which is the lust of the flesh. And the fire that is not quenched is that portion of God's spirit which gives life to the body, and of course, as the spirit of man is a part of God's own eternal spirit, it is unquenchable. If my opposer should deny that God's spirit dwelleth in every man, let him turn to St. Paul's first epistle to the Cor. iii. 16, know yet not that ye are the temple of God, and that the spirit of God dwelleth in you. See again, chapt. vi. 19, 20, which testifies the same. And in further testimony that their worm is the lust of the flesh; and the fire that never is quenched is the spirit, see Gal. v. 17, for the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other. Here is their worm that dieth not, as also the fire that is never quenched, and the flesh and spirit will continue to lust against each other until we put off this corruptible and put on incorruption; but not after death. Again the Lord said to his apostles, Matth. x. 28, fear not them which kill the body and are not able to kill the soul; but rather fear him which is able to destroy both

soul and body in hell. The soul is the sensations or mind, as I have already proven; and man has no power over the sensations or mind. As such, the apostles were commanded not to fear men who kill the body, and were not able to kill the mind or thinking powers; but rather to fear God who had power to destroy either the body or mind. And to this end, the apostles could deliberately exhort their enemies whilst in the agonies of death; which proves that man has no power to kill the soul or mind. If so, the minds of the apostles would have been destroyed, for they were often beaten, stoned, &c. for the doctrine they advanced, but to no effect; for God only has power over the mind or sensations.

The next passage I will notice concerning hell, is in Luke xvi. chapter, beginning at the 19th verse: The rich man and Lazarus. As this passage is the protestant's strong clue for hell, and torments after death, I will recite the whole paragraph, and show the reader that it alludes entirely to this life of mortality:—There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom: And the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off with Lazarus in his bosom. And he cried and said, father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, son remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulph fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore father that thou

wouldst send him to my father's house, for I have five brethren, that he may testify unto them lest they also come into this place of torment. Abraham said unto him, they have Moses and the prophets let them hear them. And he said, nay father Abraham; but if one went unto them from the dead they will repent. And he said unto him, if they hear not Moses and the prophets neither will they be persuaded though one rose from the dead.

This account, professed preachers tell us, is a literal account of the death of a rich man, and his torments in hell after death; and also the death of a beggar, and his happiness after death. But that this account of the rich man and Lazarus is a parable, my opposer, (if in his right senses) will not deny. But whether it be a literal or figurative account, my opposer cannot prove by it that any other two will ever share the fate of the rich man and Lazarus, or that even those characters continued in the state here described, to a never-ending eternity, or as long as God exists. If there is a fixed place called hell, whose king is the devil, as represented by professed preachers—it seems strange to me that this place of torments is in sight of Heaven, or Abraham's bosom, where the subjects confined in each are permitted to talk together. How would his Satanic majesty like to hear one of his subjects petitioning Abraham for comforts, and to warn his brethren lest they come into his majesty's dominions. This is undoubtedly rebellion; as also, Abraham signifies his willingness to relieve the wants of the rich man, for he says they which would pass from hence unto you cannot by reason of the gulph, which also is rebellion against Heaven. And a kingdom divided cannot stand. And again, I will ask those who make high professions of religion, if they could enjoy peace and happiness in Abraham's bosom, seeing their fellow creatures, say their own wives, husbands, or children, in torment? I can answer for myself, and leave the reader to answer for himself. I am perfectly sensible that I never shall be perfectly happy whilst I retain the recollection that

there is so much as one individual of the human family suffering torments that never will end. What man can enjoy peace under the shrieks and groans of the afflicted or dying? None who are enlightened with Heaven-born charity.

The word death, in the scripture sense, has been miserably construed, as well as the whole volume. The word death in the scripture sense, is the carnal mind, see Rom. viii. 6. This is the death which Adam died on the day of transgression. That the carnal mind is the death that the rich man and Lazarus died, is evident from the Saviour's testimony; see John xi. 11,14, Lazarus is not dead but sleepeth. See Mark v. 39, Give place, for the damsel is not dead but sleepeth. From this testimony, it appears that the word death or died, often signifies the carnal mind—and that the literal death of the body is often called sleep. As such, when the Saviour says, the beggar died and was carried by angels into Abraham's bosom, he no doubt means the carnal mind. For it is evident that the rich man's sufferings is in this life of mortality; for he wished to have his tongue cooled, which proves that he was in the flesh; for every one knoweth that this body of flesh returns to dust when the spirit leaves it; and that the next life is a spiritual life; and if we may believe Christ's testimony, Luke xxiv. 39, A spirit hath not flesh and bones. Which clearly proves that the rich man's sufferings are in this life of mortality. If the reader will give a little attention to the paragraph, he will at once see that it is a parable, and alludes entirely to the adultery of the high priest committed in rejecting the gospel, and adhering to the letter of the law, which led to the destruction of temple and dispersion of the nation of the Jews; and the situation of the Jews ever since is what is meant by the rich man's death, burial and torments. His five brethren were the five sects of the Jews, Scribes, Pharisees, Sadducees, Esaus and Herodeans, which constituted the whole nation, of which the high priest was the head and representative, for whom he offered sacrifices day by day. The rich man's clothing is purple and fine linen,

which was the order of the high priest's dress, agreeable to the law of Moses, (see Ex. xxviii. 4,5,6.) His sumptuous fare every day, was the tythes he received of the whole nation, (see Lev. vii. 31 to last, and Heb. vii. 5.) The beggar Lazarus' dying and not buried but carried by angels into Abraham's bosom, signifies the reception of the Gentiles into Abraham's faith through the light of the gospel, which was communicated to them by the apostles, who are the angels. And the situation of the Gentiles ever since the destruction of Jerusalem, is what is meant by the beggar Lazarus' dying, and being carried by angels into Abraham's bosom. And the situation of the Jews ever since the destruction Jerusalem, is what is meant by the rich man's dying, being buried, and in hell (or trouble) lifting up his eyes in torments. The word Lazarus, in this place, signifies faith, and the apostle says, Gal. iii. 9, They who are of faith are blessed with faithful Abraham. And are said to be in Abraham's bosom. That the rich man, signifies the whole nation of the Jews, is further evident from his calling Abraham father, and from Abraham's calling him son, as also from Abraham's telling him that his five brethren had Moses and the prophets, and to hear them; which the Jews continue to do, and care not a fig for Christ and the apostles. And again, Abraham says to the rich man, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented. The rich man's lifetime was during the dispensation of the legal priesthood—during which time the Jews received their good things, and the Gentiles evil things; but now, that is since the end of the legal priesthood, the Gentiles are comforted through faith—and the Jews tormented under the old law; dispersed into all the ends of the earth, despised and rejected by all men and not known as a nation, and yet a distinct people. And in this situation they are said to lift up their eyes in hell, being in torments. The gulph, which Abraham said was fixed between him and the rich man, signifies that state of blindness which the apostle says,

Rom. xi. 25, 26, Is happened in part to Israel until the fulness of the Gentiles be come in. And so it is yet; by reason of this gulph the Jews cannot believe in Christ or the gospel, and consequently, cannot be received into Abraham's faith or bosom.

From what has been said, the reader will at once see the propriety in believing that the paragraph of which I have been treating is a parable, and that the Jews are the certain rich man, and that the Gentiles are the beggar Lazarus, and that the state of the Jews ever since the end of the law dispensation, is what is meant by the rich man being in hell in torments. And the present state of the Jews is what our Lord meant when he said, Luke xiii. 34, 35, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto you, how oft would I have gathered thee together as a hen doth her chickens, and ye would not; behold your house is left unto you desolate. And verily I say unto you, ye shall not see me until ye shall say, blessed is he that cometh in the name of the Lord. Hear what a glorious promise to those blinded Jews, who have been driven from country to country, despised and rejected ever since the end of the law dispensation; and during this their miserable state, the Lord said they should not see him, but points to a time that they should see him and call him blessed. And so all Israel shall be saved, see Rom. xi. 26.

The next passage that I will notice concerning hell, is. Rev. vi. 7, 8, And when he had opened the fourth seal I heard the voice of the fourth beast say, come and see. And I looked and behold a pale horse, and his name that sat on him was Death, and hell followed with him. Here hell is said to be following with the character on the pale horse, which proves that hell means trouble in this life of mortality. The pale horse here spoken of I conceive to mean the reformation from popery, as propagated by John Calvin and Martin Luther. Why it is called pale, is by reason of the reformers' having no evidence for their creeds and sacraments but that of tradition, as taught by the Roman church. The

rider on this pale horse is all apostatized christians who hold to the pope's sacraments, baptism, &c. Why the rider is called Death, is because all apostatized christians are led by a carnal mind, which the apostle says is death (Rom. viii. 6.) The hell that follows after them is a guilty conscience, which is visible (in their countenances) to every beholder. That there is no fixed place in the universe called hell, such as is represented by professed preachers, is evident to every man of rational understanding, and all scripture also deny it; but without a devil and a hell a hired preacher would cut but a poor figure, for he would be as a soldier in the field of battle without arms or ammunition, for those are their weapons, which are as valuable to them as the goddess Diana was to the crafts-men of Ephesus, (see Acts xix. 27.) But they shall proceed no further, for their folly shall be made manifest to all men, as the Egyptian sorcerors were in the days of Moses, see 2 Tim. iii. 8, 9.

THE SERPENT, DEVIL, OR SATAN.

The Serpent, Devil, or Satan, in the Scripture sense, means the lust or works of the flesh.

As there is no fixed place in the universe such as the clergy call hell, so likewise there is no created being called the devil; and if there was such a character as the preachers call the devil, there is nothing for him to do, for the Supreme Eternal governs and directs all things, ways and means agreeable to the council of his own will. As such, there is no earthly use for a devil. Professed preachers of the gospel have and continue to give some very astonishing accounts of a monster which

they call the devil. They say, he was first an angel of light, who resided in the courts of heaven in attendance on the Deity; but for his pride and disobedience he was cast out of heaven unto the earth; and that his business now is to tempt mankind to act contrary to the will and purposes of Almighty God; that he is every where at all times and places on earth at the same time; and that he tempts mankind to do every wicked act that he does, particularly such acts as are contrary to the creeds and doctrines of the protestant churches.

If there is a devil he must be a created being, and I deny that any created being can be in more than one place at the same time. And again, if the professed christians' devil has the power which they say, he is equal in power with the Deity. And to admit that the Almighty has created a being which is his equal and greatest enemy, is more than I can do whilst I believe my Maker to be an all-wise, just and holy being. Man's opinions about God and devil are derived from his religious principles. That which we worship we call God, be it what it may: and that which is contrary to or opposeth that which we worship, we call the devil; this will be admitted by all. The God which Jesus taught his followers to worship, is a spirit, and all who worship him do it in spirit with the mind, (see Rom. vii. 25.)—All mankind who have life, are composed of flesh and spirit, which the apostle says, Gal. v. 17. Are contrary to each other, and each lusteth against the other. As such, those who worship God in spirit, their flesh or the lust thereof is their devil: and to those who worship the god of this world, who is the pope, a god of flesh, worship him with the flesh, by fasting, repenting, praying and observing his sacraments. And with all such the Supreme Deity is their devil and the pope their God. I know this cuts close, but the Lord said to Pilate, I came to bear witness of the truth. As such, the truth cannot be blamed though it mortifies many. I am perfectly willing to admit of such a devil as the scriptures give us an account of, which is the lust of the flesh, as before stated. See Rev. xii. 9, And that great dra-

gon was cast out, that old serpent called the devil and satan, which deceiveth the whole world. This is his satanic majesty the pope, who has deceived the whole world with his religion or sacraments. All of which is without scripture foundation, and is idolatry. The reason why the pope is styled dragon, is because in his persecutions against the primitive christians, he so much resembled the ancient kings of Egypt, who were the persecutors of the primitive church of Israel; and that those persecuting kings of Egypt were styled dragons. Let the reader turn to Ps. lxxiv. 13. Isa. li. 9, and Ezk. xxix. 3. The wars that St. John mentions as being in Heaven, were the ten general persecutions that the Roman emperors (or popes) carried on in succession against the primitive christians, during which the christian name was entirely cut off, and idolatry reinstated, under a pretence of its being christian because the Romans worshipped the image of Jesus, and the emperor for the time being declared head bishop of the church, and styled pope; who is pleased to be styled lord of lords and king of kings, vicegerent of heaven and god on earth. Thus the wicked emperor of Rome, being entirely led by the lust of the flesh and a carnal mind, after putting all the primitive christians to death, and reinstating idolatry under a pretence of its being the religion of Jesus Christ and the apostles, has violently opposed the plan of salvation through the faith of Jesus Christ And for these reasons St. John styles him that old serpent, the devil, and satan out of the bottomless pit, because he is entirely led by the lust of the flesh and a carnal mind, which is contrary to the spirit. Why he is said to be out of the bottomless pit, is because he is of the earth and earthy, for this globe of earth is the bottomless pit; for it has no bottom to it, being round like a ball, has a surface and centre but no bottom. The popes assume to have all the powers of Jesus Christ, can forgive the sins of thousands in a moment, can grant passports to heaven, indulgences, &c. He is the grand enemy and opposer of Jesus Christ, and is antichrist, the devil and satan, &c. And all who

embrace his sacraments, under a pretence of reformation from popery, worship the beast, and style the Supreme Deity their devil. But the pope is undoubtedly the devil, worship him who may: and not only the popes but every man that is led by a carnal mind or lust of the flesh, is in the scripture sense a devil. Hear the testimony of the Son of man in this case:—see Matth. xvi. 21, Christ said that he should suffer many things of the elders and chief priests and scribes, and that he should be crucified, and that he would rise again on the third day. The apostle Peter says, be it far from thee Lord, this shall not be unto thee. But hear the answer, verse 22, Get thee behind me satan, thou art an offence unto me. Here the Son of man called his own apostle Peter satan; and for what? Because Peter's being at that time led by a carnal mind and lust of the flesh, signified his willingness to oppose the plan of salvation through the means of a Mediator, which was the object of Christ's manifestation in the flesh; and for this reason our Lord called him satan, which means that Peter was led by a carnal mind, as the popes and all who embrace their sacraments are, and scripturally are devils. Again the son of man says to the unbelieving Jews who were led by the lust of the flesh and a carnal mind, who were the great enemies to gospel light and salvation, John viii. 44, Ye are of your father the devil and his lust ye will do. See verse 37, I know ye are Abraham's seed. Here the Son of man acknowledges that his enemies, the unbelieving Jews, were the children of Abraham, and yet they were of their father the devil, whose lust they would do. From which testimony it abundantly appears, that the devil was the fleshly nature or carnal mindedness, such as was and is opposite to the spirit. Again, St. John in his address to the church in Smyrna, Rev. ii. 10, says, Fear none of those things which thou shalt suffer, behold the devil shall cast some of you into prison, that ye may be tried. Here this mighty devil is casting the primitive christians into prison, which proves him to be a wicked man or men, led by the lust of flesh and a carnal mind. And to this end,

he was the grand opposer of the religion of Jesus Christ, as the popes and all apostatized christians are, and are properly called devils. Our Lord said, Matth. xiii. 39, The enemy that sowed the tare among the wheat was the devil. I have before proven that all apostatized christians are tares, and that the pope sowed them. See John vi. 70, Behold I have chosen you twelve, and one of you is a devil. This was Judas Iscariot, who when he received the sop, John iii. 27, was filled with satan, and went and betrayed his Lord into the hands of his enemies; and for this reason he was called a devil. See the case of Elimas the sorceror, a false prophet, who withstood Paul, seeking to turn away the deputy (or such as believed the apostles' doctrine.) And for this wicked principle Paul called him a child of the devil, see Acts xiii. 6 to 10. When all that he had done was to oppose the plan of salvation through faith as the apostles taught.

The next passage I will notice is the temptations of the Son of man See Matth. iv. 1, 2, Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and nights, he was afterwards an hungered. And when the tempter came to him he said if thou be the Son of God command that these stones be made bread. Here we have a formal account of his majesty's temptations. But a little attention to the passage will show that this tempter was the carnal fleshly nature. When the Son of man was proclaimed by the heavenly voice to be the Son of God, his earthly carnal nature was highly exalted; but his spirit drives him into the wilderness that the carnal mind may try its nature in temptations against the spirit. And to this end, the Son of man fasted forty days, and when he was hungered a fleshly appetite comes to him and says to the understanding, if thou be the Son of God command that these stones be made bread. Here was temptations to gratify a fleshly appetite, but to no avail. Again, verses 5,6, Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God cast thy-

self down, as it is written, God will give his angels charge concerning thee. Here is that passion which gives rise to presumption, and wishes to avoid duty. Again, verses 8, 9, The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them: and saith unto him, all these things will I give to thee if thou wilt fall down and worship me. There is no mountain in the universe from whence all the kingdoms of the world can be seen; as such, I conceive this to be a figurative passage, as well as that of the pinnacle of the temple. The mountain here signified, I conceive to be the mountain of human pride, and when one is on a mountain, the mountain is under his feet; as such, the mountain of human pride our sinless Redeemer had under his feet. As such his fleshly ambition to avail himself of the kingdoms of this world had no effect on his spiritual nature —Thus we see, when our Lord was an hungered he was tempted to turn stones into bread—here was a fleshly appetite. When he was on the pinnacle (as God had given his angels charge over him) he was tempted to cast himself down. Here was that fleshly nature that wishes to avoid duty. And when he had a view of all the worldly kingdoms, his fleshly nature tempted him to avail himself of them. Here was natural ambition, such as gave rise to Napoleon. Thus this devil which tempted the Son of man, appears to be nothing more or less than the lust of the flesh. And it appears that the Son of man was tempted as other men are, yet without sin. If we know how we are tempted, we also know how he was tempted.—We read that there were seven devils cast out of Mary Magdalen, see Luke viii. 2. Those devils I conceive to be contrary ideas, such as deranged persons are in possession of,—the case of the Gurgesenes, Matth. viii. 28, is similar to that of Mary Magdalen. Those two men were possessed with devils, and made their dwelling among tombs, or as it is in St. Luke viii. 27, They wear no clothes. Or as it is in St. Mark v. 3 to 5, That they always, night and day, were in the mountains, and in the tombs, cry-

ing and cutting themselves with stones, and that they or he could not be bound with chains. This or those men were undoubtedly in that state which we now call deranged or distracted. And yet, the scriptures inform us that they were possessed with devils; which can mean nothing more than the fleshly nature having got the victory over the understanding, so as to cause the minds entirely to dwell on subjects which were contrary to gospel light, which distracted the understanding, as is the case with every one whose mind is deranged. Those Gurgesenes having their minds bewildered, were in a complete state of derangement, and were said to be possessed with devils,—as is the case with many of our fellow-mortals at this day; nay, all who view the pope's sacraments as necessary to salvation are in a state of derangement, and in the scripture sense are possessed with devils.

From what has been said on the subject of his satanic majesty, the reader will at once see the propriety in believing him to be the works or lust of the flesh supported by a carnal mind. For there is nothing better calculated to make mankind completely miserable, than the gratification of a carnal mind. Whenever a carnal mind gets the victory over the understanding, the creature is then miserable; he is often disappointed, vexed and grieved, for he often imagines that the greator part of the affairs of the universe are progressing, not only disagreeable to his own will and pleasure, but positively disagreeble and contrary to the will of Heaven, and consequently is often in dread that the Almighty will destroy the greater part or the whole of mankind by some unnatural earthquake, whirlwind or thunderstorm; and thus the carnal mind is at enmity against God, and renders the man completely miserable.

In further testimony that the devil and satan means the lust or works of the flesh led by a carnal mind, see 1 John iii. 8, He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—Here the apostle says that sin

is of the devil, and that the Son of God was manifested to take away our sins, (see verse 5,) which is done by bruising the serpent's head, which serpent is our carnal, fleshly nature, derived from our earthly Adam. This being overcome by our heavenly nature, which produces love to God and man, the serpent's head is bruised, and the works of the devil destroyed; which was the object of the Messiah's mission. And as in Adam all die, even so in Christ shall all be made alive. Again, (see 1 Cor. v. 5,) To deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Here the apostle informs us that satan's power is confined to the destruction of the flesh, and that the spirit is saved; which further proves that satan, devil, &c. mean the lust or works of the flesh.

Thus I have, no doubt, proved to the reader's satisfaction, that the terms devil, satan, and serpent, in the scripture sense, signify the works or lusts of the flesh, being the effects of a carnal mind. And this is the God that professed christians worship; and hence the necessity of sacraments and ordinances, all of which have been invented by idolaters to please the carnal mind. And with all such worshippers the Supreme Eternal is their devil. Hear what the professed preachers say from their wooden pulpits: 'Few of Adam's posterity will be saved, because few are led by a carnal mind to worship the beast, and the devil gets all who do not worship as we do.' Now it is evident, that all who are not worshippers of the beast, and idolaters, worship God in spirit; as such, those who worship God in spirit, and are not subject to ordinances and sacraments, are saved, and the balance damned. The reader will understand that the word damnation, in the scripture sense, signifies torments in this life of mortality. And it is evident that all professed christians are in a state of damnation, from their divisions and contentions with respect to their creeds and rules of faith.—The methodist says he is right, and all others wrong; the presbyterian says the same, the baptist says the

same, the episcopalian the same, the seceder the same; and the catholic, more daring than the rest, knowing that all apostatized christians descended from the Roman church, and worship the beast, boldly asserts that they are all wrong, because they do not worship the image of Jesus as he does. This is the effects of carnal-mindedness, and nothing is wanting to put an end to those sects but to place them in one quarter of the continent to make their own laws and govern themselves, and perpetual rebellion and blood-shed is the consequence as long as there is two sects remaining, which will be the case at the pouring out of the sixth vial.

I know that my belief of devil and hell is very different from that supported by the clergy. But the clergy acknowledge the propriety of reading the scriptures; they have recommended it as a duty, and if a duty to read them, it is undoubtedly right to believe them. And if the scriptures do not warrant us in the belief of such devil and hell as the preachers have described, why believe their description of devil and hell? I am perfectly willing to believe in such hell as the scriptures give an account of, but I am not willing to believe in such hell as the clergy declare to us. The reason why I do not believe in such hell is, because the scriptures do not warrant such belief. I am also willing to believe in such devil as the scriptures give an account of, but I am not willing to believe in the preachers' devil, because there is nothing for such devil to do: neither do the scriptures warrant such belief. I acknowledge that I believe the scriptures of the Old and New Testaments, which have given me undescribable joy and comfort. By the knowledge of scripture testimony, I learn that my happiness is dependent on my love to God and man. I am willing to be judged by the scriptures. I am willing that the truth of the scriptures should be universally known; and believe that the consequence would be universal peace, joy, and equality amongst men.—What I mean by equality, is, equal rights, privileges, and immunities. This done, mankind would be univer-

sally happy, and God be all in all,—Christ deliver up the kingdom to the Father, and he himself be subject to the Father: To which end I pray.

I will notice the Lord's prayer and close my argument on atonement:—

See Matth. vi. 5 to 13 verses inclusive, And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathens do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore, pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory forever. Amen.

This appears to be the order of prayer that the only begotten of the Father taught to his followers. But shameful to relate, the catholics and protestants have introduced in lieu thereof, the prayers of heathen idolaters.—In the place of the closet with a closed door, they stand in their synagogues (or houses of worship) or other public places where they can be seen of men, and there use all the vain repetitions they possibly can think of, saying, God help us, God bless us, God save us, God pardon us, God guide us, God give us rain, God give us health, &c. &c. And thus with their vain repetitions they have taught mankind generally, to take the name of God in vain. For it is evident, that the practice of profane swearing originated in the pulpit, or the catholics' sanctum sanctorum; for says the com-

mon people, the priest calls on God for this, that, and the other; in a word, whatsoever the priests or professed preachers want done, they call on God to do it; and in thus acting they represent God to be the common servant of mankind. And to this end, men in a passion will call on God to damn this, that, or the other; which shameful practice unquestionably originated in the pulpit, for the pulpit is the place from whence the name of God was taught to mankind. The priests and professed preachers have set the example, and mankind generally have followed. The Royal law says, Thou shalt not take the name of the Lord thy God in vain. The gospel says, When thou prayest use not vain repetitions, for your Heavenly Father knoweth what things ye have need of before you ask him. But in open defiance to law and gospel, the clergy have taught mankind to call on God for all things that they need. And the lamentable consequence is, the name of God is daily and hourly taken in vain; some calling on him to bless, some to curse, some to save and some to destroy. The sacred oracles declare, that God is unchangeable, the same yesterday, to day and forever: that he tempts no man, neither can he be tempted. This being the character of the Supreme, he said on the tables, Thou shalt not take the name of the Lord thy God in vain. Jesus Christ the only begotten of the Father says, When thou prayest use not vain repetitions. As such, it is vanity to call on God for any thing, either to save or destroy, bless or curse, for he knoweth our needs before we ask him; and consequently, there is as much vanity in calling on God for one thing as there is in calling on him for another; for he knoweth our needs before we ask him, and needeth not the instructions of man to guide his unerring hand. As such, it is vanity to call on him on any occasion whatsoever; for he created and formed us, and in him we live, move, and have our being. As such, it betrays a want of the knowledge of his character to call on him to bless or curse, save or destroy. And such petitions are calculated to throw contempt on the character of him who made the world and all things

therein. But this is priestcraft, invented for the sake of gain. The church after teaching mankind to take the name of God in vain, have influenced the government to fine all who call on God to damn or destroy, which fine was anciently, payable to the church wardens, for the use and support of the clergy. But this jewel they have been robbed of, and the fine is now payable to the commissioners of the poor. Thus we see, as St. John long ago predicted, the old serpent has deceived the whole world: first, he learned mankind to take the Lord's name in vain; and then fined him for so doing; this is one of the many deep-rooted schemes that they have invented to bring themselves into power; for as I have observed, wealth begets power, and power begets the right. And the church is the author of all the tyranny and oppression in our world.—Wolves in sheep's clothing, under the pretended character of lambs; they have proven themselves to be the authors of every evil in the land. But all is right, for man has no knowledge of the value of justice until injustice oppresses him. Whom I love I rebuke and chasten. Man being the object of God's love, is consequently the object of his rebuke and chastisement; and universal nature has experienced the evil of tyranny and oppression, which is calculated to make justice and equity more sweet and lasting. We would never know the value of health if we were never sick. But having experienced all the evil consequences of unbelief and infidelity, when once enlightened with the glorious light of liberty, we will be happy beyond description.

Explanation of the Lord's Prayer.

When thou prayest enter into thy mind and shut thy lips; and say, Our Father who art in happiness, sacred be thy name; thy kingdom of faith (or reign of the spirit) come; thy will be done in the human body, as it is in the spirit. Give the body food and raiment day by day. And forgive its lust against the spirit; lead it not into temptations superior to the powers of the spi-

rit; but deliver it from evil. For the spirit gives life to the body, and all the powers of the body are dependant on the spirit, and all the glory of the body is of the spirit. Amen.

This is in short, the explanation of the Lord's prayer. Every man is composed of flesh and spirit—the flesh or body of itself, is dead, the spirit gives it life, and of course, the spirit is the higher power. The word earth, signifies the human body that Adam was commanded to multiply and replenish. Those things shew the need of atonement to reconcile man to God, that they may not take his name in vain: that tyranny and oppression may cease to be; and universal nature comply with that golden rule which says, Do unto all men as you would that men should do unto you. To which end I pray.

ISAAC J. FOSTER.

NO. III.

ON ELECTION.

The object of Election is, that all may be saved.

PROFESSED preachers of the gospel have said and wrote a great deal on the doctrine of election. In doing which, they have endeavored to prove that the Heavenly Father in the dispensation of his providence, has elected a small part of his children (say one hundredth) to the enjoyment of endless happiness after death, and the whole balance to suffer endless punishments after death. This they say, is the plan pursued by an all-wise, just, impartial, merciful and good God: which assertions of theirs are so contrary to the nature of God and his offspring, that I venture to assert, that if any man believed it he would become deranged. And at the same time those deluded mortals (who call themselves christians) flatter themselves that they are the elect, who are to enjoy endless happiness after they are dead. But if so, I will ask those characters whence the necessity of all this parade about their religion? Whence the necessity of fasting and praying, repenting, baptism, feast of Bacchus, &c. &c.? If they are the elect, who are to enjoy happiness after death as long as God exists, I see no use for all this round of pretended religious duties. But the great parade they make about their religion, clearly proves that they are in doubts of happiness after death. Their experiences, visions, dreams, and articles of faith, all bespeak doubts and fears on their part: and yet they say they are the elect, and their happiness after death

is sure. But admitting this to be the fact, their conduct, which speaks louder than words, proves that they do not believe their happiness is sure. And to this end, they make a great show of faith and righteousness; but we know by their fruit, that they are extremely doubtful of salvation; and well they may be, for they worship the beast, and partake largely of his principles. It is something astonishing with me, that professed christians will attribute that to their God which they would not like to be guilty of themselves. How would a professed preacher like to be accused of partiality towards his own children;—even before they were born, to make every necessary provision for the happiness of one, and every possible provision for the misery of the other ninety-nine? Would this be justice? would this be impartiality, or would this be doing to all men as you would that men should do unto you? Has not the Heavenly Father sufficient stores of goodness for the happiness of all his children? Undoubtedly he has. If so, why feed a few to the full, and leave the whole balance for whom Christ died, to suffer endlessly in sight of their brethren, who have plenty and to spare? The doctrine of election, as contended for by professed preachers, is better calculated to make tyrants than friends. The reader will, no doubt, agree that something wrong is entertained on the subject of election. The object of election is, that all may be saved. If every man in the United States was a member to congress, what house, or what city could hold them? And who can calculate half the confusion occasioned by such an assembly, all to no purpose? As such, it is necessary to elect a few, whose duty it is to serve the whole. And this is the object and meaning of election throughout the Old and New Testaments

Noah was elected to build the ark, that thereby the seeds of creation might be preserved from the deluge. Abraham was elected to be the father of the faithful. Jacob was elected before he was born, (Rom. ix. 11, 12,) to be the father of the twelve tribes. Moses was elected at his birth, hid in the bulrushes, found by Pharoah's

daughter and brought up in Pharoah's house, to be the instrument in the hands of God to deliver the Jews from Egyptian bondage, lead them through the sea and wilderness, and to receive and give them the law. Aaron was elected to the priesthood. Solomon was elected to build the house of God. Mary was elected to be the mother of Jesus. Judas was elected to betray him, and the apostles were elected to preach the gospel of Christ to all nations, and write it as the last dispensation of God's providence to man. All those characters were elected, not for their own salvation and happiness only, but for the common salvation of all men.

I will ask the reader, if the gospel would have been any better preached, or any better understood, or any better written, if all the Jews had been elected to this duty? For my part, I feel no hesitation in saying, that God does all things well. As such, I believe that Christ's gospel was as fully preached, as fully understood, and as fully written by the twelve who were elected for this purpose as it could have been provided the whole Jewish nation had been engaged in it; and perhaps more so. As such, we see the propriety in elections. If all men were public servants of the same grade, who would they serve? If all men had been elected to the apostleship, who would they have preached to? It was not necessary that every man should be a priest, or a prophet, or an apostle. This would be coming at the point at once. But an election has and is yet necessary that all may be served. Our Saviour was God's elect. See Isa. xlii. 1, Behold my servant whom I uphold; mine elect in whom my soul delighteth. Was Jesus Christ elected for his own individual happiness, or was he elected for the common salvation of all men? He said, The foxes have holes, and the fowls of the air have nests, but the Son of man hath not where to lay his head. From this testimony of the Son of man, who was God's elect, it appears that this election rather made him miserable than happy. See his whole life, a continued scene of mockery, false accusations, stoning, stripes, spitted on, buffeted and finally crucified between two thieves; and

is sure. But admitting this to be the fact, their conduct, which speaks louder than words, proves that they do not believe their happiness is sure. And to this end, they make a great show of faith and righteousness; but we know by their fruit, that they are extremely doubtful of salvation; and well they may be, for they worship the beast, and partake largely of his principles. It is something astonishing with me, that professed christians will attribute that to their God which they would not like to be guilty of themselves. How would a professed preacher like to be accused of partiality towards his own children;—even before they were born, to make every necessary provision for the happiness of one, and every possible provision for the misery of the other ninety-nine? Would this be justice? would this be impartiality, or would this be doing to all men as you would that men should do unto you? Has not the Heavenly Father sufficient stores of goodness for the happiness of all his children? Undoubtedly he has. If so, why feed a few to the full, and leave the whole balance for whom Christ died, to suffer endlessly in sight of their brethren, who have plenty and to spare? The doctrine of election, as contended for by professed preachers, is better calculated to make tyrants than friends. The reader will, no doubt, agree that something wrong is entertained on the subject of election. The object of election is, that all may be saved. If every man in the United States was a member to congress, what house, or what city could hold them? And who can calculate half the confusion occasioned by such an assembly, all to no purpose? As such, it is necessary to elect a few, whose duty it is to serve the whole. And this is the object and meaning of election throughout the Old and New Testaments

Noah was elected to build the ark, that thereby the seeds of creation might be preserved from the deluge. Abraham was elected to be the father of the faithful. Jacob was elected before he was born, (Rom. ix. 11, 12,) to be the father of the twelve tribes. Moses was elected at his birth, hid in the bulrushes, found by Pharoah's

the happiness of the poor. As such, the Supreme Eternal having determined to communicate his love to his children, in order to render them happy, has elected Moses and the prophets, Christ and the apostles, to superintend this important business. See the Old and New Testaments. That the object of election is, that all may be served, I will prove by scripture testimony. See Rom. xi. 7, What then; Israel hath not obtained that which he seeked for, but the election hath obtained it, and the rest were blinded. Verse 8, According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. Here is the fact fully stated by the inspired pensman. The election obtained that which Israel seeked for, and the rest were blinded—But did they blind themselves? No. God gave them the spirit of slumber, eyes that they should not see, and ears that they should not hear. And must those Israelites, whom God in his wisdom has blinded, suffer endlessly? Will my opposers dare to say, that God will torment those Israelites endlessly, because they did not see and hear, when God himself had blinded and deafened them so that they could not? Do professed preachers wish to represent the Supreme Deity as full of tyranny and oppression as their holy pope is? But here they will bring in their agency, and say, that the Israelites were free agents, and could have prevented this spirit of slumber, and as they did not use their agency in that case, and suffered the God of Heaven to blind them, that they must be endlessly miserable for their own neglect. But I trust I have blotted out that jewel of theirs called agency. We now say, that God gave the Israelites the spirit of slumber for the glorious purpose of crucifying the Lord of glory: and that the scriptures might be fulfilled. I say then, that it was as absolutely necessary, to universal salvation, for a part of Israel to be blinded, as it was for a part to be elected. For if all Israel had believed Jesus to have been the Messiah and Saviour of the world, they would not have said, away with him, crucify him, crucify him. And conse-

quently, no crucifixion; and without the shedding of blood could have been no remission of sins. And now we see the necessity of a part of Israel's being elected, and a part being blinded; and the intention is, that all may be served. So Israel did not obtain that which he seeked for, but the election obtained it, and the rest were blinded. All Israel seeked for the righteousness of Christ, which is of faith, but none but the elect ones obtained it; the balance being blinded, seeked in the letter of the law, and in their zeal crucified the Lord of glory. If it was necessary that Christ should be sacrificed for the sins of the world, it was undoubtedly necessary that some part of the human race should do it. As such, God gave a part of the Jews the spirit of slumber, eyes that they should not see, and ears that they should not hear. This done, the blinded Jews took delight in crucifying the Lord of glory, and persecuting his followers. See Acts iv. 27, 28, For of a truth against the holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Here is the proof of the fact, that Israel was blinded, that they might do whatsoever God's hand and counsel had determined before to be done. And so all Israel shall be saved. See Rom. xi. 25, 26, For I would not brethren that ye should be ignorant of this mystery (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written. Then shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. 27, For this is my covenant unto them, when I shall take away their sins. 28, As concerning the gospel they are enemies for your (Gentiles) sake. But as touching the election they are beloved for the Father's sake. This passage proves very literally, what I contend for. But my opposer will quote a passage that says, They are not all Israel which are of Israel, but in Isaac, &c. But his quotation is no contradic-

tion to the salvation of all Israel. For the apostle here says, As touching the gospel, they are enemies,—it is not the elect who were enemies to the gospel, but the non-elect, of whom the apostle says, They are beloved for the Father's sake. Hear what the apostle further says in evidence of the salvation of the blinded Jews: see verse 11, I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy. See verse 15, For if the casting away of them be reconciling of the world, what shall the receiving of them be but life from the dead? See verse 1; I say then, hath God cast away his people? God forbid. In short, this whole chapter is positive testimony in favor of the salvation of the non-elect Jews. Then I say, God has an elect in every work that is done on earth; and the object of his elections are, that all may be served. And to this end, a sufficient number of Jews and Gentiles were elected to the faith of Christ, during the apostles' ministry, to give credit to the truth of the scriptures. Even so in the worship of the beast, God having determined that the apocaliptical beast should be worshipped for a season, has influenced all such worshippers to do so. For he says by his prophet, Rev. xiii. 8, All that dwell upon the earth shall worship him, whose names are not written in the lamb's book of life slain from the foundation of the world. Thus the worship of the beast is not a matter of choice but of necessity; in as much as the Supreme has determined it. So I say, all who worship the beast have been elected to that service, although they are tormented day and night whilst they continue in such worship. Yet they have been productive of much good in circulating the gospel of Christ. So, as the blinded Jews, part of Israel were instrumental in effecting the means of the common salvation of all men. Even so, the Protestants or blinded part of the Gentiles, have been made the instrument to circulate Christ's gospel amongst the nations of the earth, for the common benefit of all. But it will be recollected, that the Protestants had no better intention

in circulating the gospel of Christ, than the blinded Jews had in crucifying the Lord of glory. For said the Jews, if we let him alone all men will believe on him, and the Roman's will take away our place and nation. See John xi. 48. So in order that all men should not believe on Christ, the blinded Jews crucified him; which was the grand cause of all men's believing on him. So the blinded Jews were disappointed; and the Romans took away their place and nation. Even so, the blinded Gentiles, after the pope was firmly seated on his throne of glory, governing by his seven idolatrous sacraments purporting to be scriptural, seeing that mankind began to doubt his infallibility, who also viewed the image of Jesus with a jealous eye; says Luther and Calvin, If we let the people alone they will take away the pope's authority, and we shall be shut out of power altogether. We will also protest against the infallibility of the pope and his image. But at the same time preach up that his sacraments are genuine; and to remove all doubts on the subject, we will give the people the scriptures to read for themselves, telling them at the same time, that they cannot understand them: that they never were intended to be understood by any but inspired men, such as us. And thus acting we will secure to ourselves and posterity the pope's religion, which is so well calculated to uphold tyranny and oppression.

Thus, Luther and Calvin, under a pretence of protesting against the infallibility of the pope and his idolatry, soon brought about and established the reformation, which is an acknowledgment of the infallibility of the pope. Thus the apocaliptical beast began to be worshipped about the beginning of the fifteenth century. And the blinded Gentiles are as much mistaken in their design, as was the blinded Jews. For the whole object of the reformation was to establish the infallibility of the pope by the observance of his seven sacraments; in doing which the reformers have been industrious to circulate the scriptures as evidence of the pope's sacraments. But the scriptures bear witness

that the pope's sacraments are all idolatry, that the pope himself is that man of sin, and that all apostatized christians worship the beast. Thus the Protestants have as completely failed in their designs as did the blinded Jews. But to this end, they were elected; and by their election the scriptures have been circulated; and the main bulk of mankind believe the scriptures, but do not believe in the pope's sacraments: for all who believe in the sacraments embrace them; in which case actions speak louder than bare words.

Thus we see that the elect Protestants were not elected for their own benefit, but for the benefit of all men to whom they have carried the scriptures. Thus they have fulfilled their course. And the object for which they were elected is nearly accomplished. But they have failed in their design: but God has carried the whole of his into execution. As it was with the blinded Jews, even so it is with the blinded Protestants.—What I mean by blinded Gentiles is, that they are blinded as to the faith of Christ; but elected to the worship of the beast.

Judas Iscariot was also elected to betray his Lord into the hands of his enemies. For said Jesus, He it is to whom I will give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas, saying, That thou doest do quickly. Thus was Judas elected to this duty; and betrayed his Lord into the hands of his enemies for thirty pieces of silver, thinking no doubt that Jesus would perform such miracles before the sanhedrim as would convince the nation that he was the expected Messiah, and would be proclaimed King of the habitable earth, which was the prevailing opinion amongst the Jews at that day. But when Judas found that instead of his Lord's being proclaimed king, he is to be crucified: like an honest man disappointed, he goes back to the council with agonies of grief, saying, I have betrayed the innocent blood. And wished them to rescind the contract, offering back the thirty pieces of silver. But to no effect, it is too late. The object is now accomplished. Christ must be crucified; for with-

out the shedding of blood there could be no remission of sins. And to this end, Judas was elected to betray him into the hands of the chief-priests, that the scriptures might be fulfilled, and that Jesus might taste death for every man. And so Judas went to his own place, his spirit to God who gave it, and his body to dust from whence it came, see Eccl. xii. 7. So I conclude that Judas was elected to betray Christ, Christ was elected to make an atonement for sin, the apostles elected to preach the gospel of atonement to all nations, the beast elected to be worshipped, and his worshippers elected to that service. And the intention of those elections is, that all may be served.

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ON THE SOUL, AND TRINITY.

The Soul is the bodily sensations, which produce thinking, or, constitute the Mind.

PROFESSED preachers of the gospel are often heard to say, that the soul of the sinner is punished after the death of the body. And the ingenious method that they have contrived to give this assertion credit is, by asserting that the soul and spirit are the same. But I will ask them, if the soul and the spirit are one and the same, why give it two names as though they were two in nature? if soul and spirit are the same, I do not see the use of the two names, unless to puzzle the minds of men. All the knowledge we have of those things are derived from scripture, and if it is lawful to believe

the scriptures, they at once confound the preachers' doctrine; for the apostle says positively, that man is composed of spirit, soul, and body. See 1 Thes. v. 23, I pray God, your whole spirit, and soul, and body, be preserved blameless. Read for yourselves and see that I do not forge, as I have already been accused. If the apostle Paul is a lawful witness in this case, his testimony clearly proves that the soul and spirit are not the same. But that man is composed of spirit, soul and body, which things I have hinted in my treatise on creation and formation. But to give the reader further information on the subject of spirit, soul, and body, observe, that man was first created in spirit, male and female on the sixth day; and formed of the dust after the seventh. But he had no soul until after God breathed the created spirit, then man became a living soul. The reader will at once discover that on the spirit's entering the body man became a living soul. That is, the body became alive to sensations, could see, hear, taste, smell, feel and think; and of course had a mind, which Moses called a soul. But take away the spirit or breath of life, and there is no more sensations, and consequently no soul. The body of itself, is dead. The spirit or breath of life introduced into the body gives life to the body; and whilst there is life, there is sensations, and whilst the body is in possession of sensations there is a soul, and no longer. As such, man has no more a soul after the body is dead, than Adam had before God breathed into his nostrils the breath of life. The spirit's leaving the body causes death to the body. These things, that is, spirit, body and soul, are in figure and nature, Father, Son, and Holy Ghost; three in one. But not really one, neither in substance or nature: but three in one. The spirit is not the body or soul, neither is the body the spirit or soul; nor yet is the soul the spirit or body; and yet spirit, soul, and body are three in one. So also, Father, Son, and Holy Ghost, are three in one, but not really one, in substance or nature; neither is the Father the Son, nor the Son the Father; neither is the Father the Holy

Ghost, nor is the Son the Holy Ghost; nor is the Holy Ghost Father or Son. And yet Father, Son, and Holy Ghost are three in one; in the same order, the same nature and to the same end as spirit, body, and soul is man.

I invite the attention of trinitarians and unitarians to this subject:—Man was first created in spirit, and his spirit was created of God's own eternal fulness; as such, the spirit of man is the Father in nature. Man's body was formed of the dust into flesh and blood; this is of the Son manifested in the flesh, in nature and substance. The created spirit, or Father, entered the body or son, produced sensations, which are the means of communication to man's ideas, and is in its nature the Holy Ghost. And spirit, body, and soul, is Father, Son, and Holy Ghost in nature and substance. When the Son or body was expiring on the cross, he says to the Father, Why hast thou forsaken me. It was his spirit that was forsaking him, which was necessary to the death of the Son or body. Again, see Matth. xxvi. 38, My soul is exceeding sorrowful unto death. Verse 41, The spirit indeed is willing but the flesh is weak. From this testimony it appears that spirit, body, and soul are three in one. For he says that the spirit was willing, the flesh or body weak, and the soul exceeding sorrowful even unto death. The Father was undoubtedly willing to the crucifixion of the Son. And it is evident, that the Son or body was weak at the idea of its sufferings, for he sweated as it were great drops of blood. The mind or Holy Ghost was also sorrowful at the idea or knowledge of the approaching sufferings of the body on the cross. Which clearly prove my assertions relative to spirit, body, and soul being in nature Father, Son and Holy Ghost. I confess that I have been often staggered at the assertions of professed preachers, who delight to say that Jesus Christ was essentially God, and essentially man. Such doctrine I never could reconcile. Neither do I ever expect to, for I flatter myself that I have drawn from a more pure fountain. I have before proven that Jesus Christ

was a created and dependant being; as such, I shall not notice that subject again. I have also proven that man was first created in spirit, and afterwards formed of the dust; and after the creation entered the formation, the man became alive, could see, hear, taste, smell, feel and think, and as those sensations are the means of communication to man's mind, they are in nature and figure the Holy Ghost. For instance, how does God communicate to man? Most certainly it is by communicating to the man's mind. Witness the language of the prophets and apostles: the prophets often speak of their night visions. Joseph said that God warned him in a dream that he should not return to Herod. And again he says the angel of the Lord appeared to him in a dream, and directed him to take the young child and his mother and go into Egypt. Paul says that they were forbidden of the Holy Ghost to preach the word in Asia. See Acts xvi. 6. The evangelist Luke says ii. 26, That it was revealed to Simeon by the Holy Ghost that he should not see death until he had seen the Lord's Christ. John the Baptist said, that Christ would baptize with the Holy Ghost. From which testimony the reader will at once see that the Holy Ghost is the means by which God communicates to man. And is, in nature and effect, the same as the bodily sensations. For when the body sees, hears, tastes, feels or smells, it believes. So also, when the Holy Ghost communicates to the understanding, it also produces belief. With this difference only: that which the Holy Ghost communicates to the mind, is neither seen, heard, tasted or smelt, and yet, is as fully and as satisfactorily communicated to the mind or understanding as though communicated by all the sensations of the body.

So I conclude that man is spirit, body, and soul; three in one. And is, in nature and figure, Father, Son, and Holy Ghost. Consequently, the spirit is immortal, and is not subject to change, being of the Father, is unchangeable, and cannot suffer. The body, being formed of dust at first, and daily subsists on the

productions of the ground, is in its nature earthy, and returns to the ground. The soul, being the bodily sensations, it of course will not exist after the spirit leaves the body. And unless it can be proven that man can see, feel, taste, smell or hear, after the body is dead, it cannot be proven that man will suffer after death. So I conclude that there is no pain or sufferings after the spirit leaves the body, which we call death. The Father, Son, and Holy Ghost are three distincts, but, one in agreement, as relates to Christ's mediatorial office.—But not one in agreement in man, or man would go in peace. But when the spirit has the whole governing power of the man then one in agreement. And God is all in all.

ON FUTURE REWARDS AND PUNISHMENTS.

I believe in future rewards and punishments, but in a limited sense. I believe that all rewards and punishments are limited to this life of mortality; and that all rewards and punishments are future to the acts which authorise them. As for instance, man is never rewarded for a good work until after he performs the good work. Nor is a man punished for a crime until after he commits the crime. As such, the reward and punishment is future to the act which requires them; as such, I say all rewards and punishments are future to the acts which require them. It would be extremely unjust to hang a man for murder before he had committed the murder; but at the time he is engaged in the act of murder his punishment is future. And not only future, but certain; for if he escapes public justice, yet he is tormented with a guilty conscience, occasioned by rea-

son of the divine light shining on his understanding. Even so, it would be extremely unjust to reward a man for a good work before he had done the good work; and yet if he doeth the good work, his reward for it is certain, but future at the time he is doing the good work. Consequently, I am of opinion that all rewards and punishments are future, but limited to this life of mortality.—Flesh and blood is the offender, and flesh and blood must suffer for its offences. The spirit, being immortal, only gives life to the body. Being created of God's own eternal fulness, is like himself, unchangeable. Consequently, it would be unjust to punish the spirit for an offence of the flesh. Not only so, but the spirit being of God, is unchangeable, and cannot suffer.

That all rewards and punishments are limited to this life of mortality, even God, in his communication to Moses in giving the law, hath witnessed. See Exd. xx. 5, Thou shalt not bow down thyself to them nor serve them; for I, the Lord, thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me: and shewing mercy unto thousands of them that love me and keep my commandments. This communication proves to us that rewards and punishments are limited to this life of mortality, where we reckon generations. And truly as God said to Moses, man's iniquities or bad conduct is often visited on his children to the third and fourth generations. Human nature is inclined to view the son of a base character with a jealous eye. As also, we are apt to respect the son of an honorable man for the renown of his father, even to the third or fourth generation. But that any part of the human race ever was or ever will be punished after the death of the body, we have no reason to believe. God in his law to Moses has not intimated any such thing; nor have any of God's prophets or apostles signified any such thing. Nor have we any reason to believe any such thing. But if we may rely on scripture testimony, there are no sufferings after the literal death of the body. See Eccl. xii. 7, 8, Or even the silver cord be loosed, or the golden

bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. If this text which I have quoted may be considered as truth, there is no cause for man to dread death or punishments after death.—But a hired clergy have taught mankind to believe that they were in danger of being punished after death, or after the spirit leaves the body, which is called death. Which abominable doctrine of theirs is held forth to our view in order to scare mankind into a belief of their abominable system of idolatry. But I will ask the candid reader, if he was the author of his own existence? Is man his own creator, maker or preserver? Is he an independant being, who exists in and of himself? Or, is he a dependant creature and moves by necessity? Most assuredly every rational man will acknowledge that he is a dependant creature, that he was brought into existence without his own knowledge or consent; and that he is dependant on the Supreme Eternal for every blessing of life and even breath itself. Under which circumstances, man is undoubtedly a dependant creature, which moves by necessity; and consequently, is not accountable. Then as relates to punishment after death, I boldly assert, that agreeable to all scripture, there is none. For the spirit is immortal, being created of God's own eternal spirit, and consequently cannot suffer. The body alone is subject to pain; and the soul is the sensations and only exists whilst the spirit and body are in one.

I am well aware that this tract will meet with violent opposition from the clergy, as future punishment is their principle rod with which they chastise and discipline their troops in the pope's service. But no odds for this; I live in a land where religious principles are freely granted to every man, and no persecution admitted. As such, all idolaters must soon give way to the gospel of him who said, I come to bear witness of the truth. The doctrine of all apostatized christians is the same as that of the ancient Pharisees, who were the

ring-leaders of the persecutions against Christ and the primitive christians, and they are daily bringing the same accusations against all who do not think as they do, that their ancestors did against the primitive christians; and not having it in their power to persecute us openly, as their ancestors did the primitive christians, they gratify their ambition by threats of future punishments, but to no avail; for their folly shall be made manifest to all men, as was the case of their ancestors in the destruction of Jerusalem. All the evidence we have relative to future misery or happiness, is derived from the scriptures of the Old and New Testaments, and that there is no testimony contained therein relative to punishment after death, I will prove to the satisfaction of every candid reader.

The first account we have of a law, was given to Moses on Mount Sinai, which is called the ten commandments. And in this law it is expressly stated, what man should or should not do, in obedience to this law. Which law I consider to have been given to Moses as a constitutional guide in the enactment of all laws for the government of the Jewish nation, in which law or constitution it is said, Thou shalt not kill. Which means, that man should not commit murder. And Moses in rehearsing this law to the Jews, says, Exd. xxi. 12, He that smiteth a man so that he die, shall surely be put to death. But Moses says nothing about any punishment after death. And as murder is one of the greatest offences that man can commit, agreeable to the law which was given to Moses the murderer was to suffer death. But that God's law required any punishment after death, we have no shadow of evidence to believe it. It appears that the law which was given to Moses was intended only for the government of man whilst mortal or in the flesh; and agreeable to this law, all crimes and offences are punishable according to their degree. In a word, Moses says, Exd. xxi. 23, 24, 25, If any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound,

stripe for stripe. From this testimony it appears that the law which was given to Moses, was intended for the government of man in the flesh, and that every offender should be punished agreeable to the nature of his offence, which is the object of all civil law. And it appears reasonable to say, that if the All-wise intends to punish man after the spirit leaves the body, that he would have hinted it to Moses, and Moses to the people; but we have no such accounts in the sacred volume. One man could not kill another if man was not mortal; as such murder as well as all sin being the effect of mortality, it is only necessary that the mortality should suffer for the offence; but the spirit which gives life to the body cannot suffer, being created of God's own eternal spirit; it, agreeable to its nature, returns to God, as the body does to the dust. I will ask those hired preachers, what pleasure it could afford in the heavenly mansions to see a large portion of God's children groaning in pain as long as God exists. Would the Heavenly Father be pleased at such a sight? or what man could be really happy in heaven, when he knew that his fellow creature was suffering in never-ending torments? Such a scene would serve to render the whole heavenly host completely miserable. But the blessed Saviour has said, John xii. 32, That he would draw all men unto himself. As such we have a better hope than that propogated by a hired clergy.

I will invite the attention of the reader to some of the passages of scripture, which professed preachers of the gospel hold forth to our view, as indicative of punishment after death. See. Math. xii. 32, But whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor the world to come. The common opinion about this world and the world to come is this life of mortality and the next of immortality, but this passage carries no such meaning rightly understood. The word world, in the scripture sense, signifies age or dispensation; as such the world in which the Son of man came, was the dispensation of the law. The world which was then to come was

the dispensation of the Gospel, in testimony of which see 2 Pet. ii. 5, If God spared not the old world but saved Noah the eighth person. Again, 2 Pet. iii. 6, The world that then was, perished, being overflown with water. From which it appears, that the age previous to the deluge was called world. As also was the dispensation of the legal priesthood (in the end of which Christ came) called world. See Heb. ix. 26, But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. See also, 1 Cor. x. 11. Which at once prove that the world and world to come, as the Son of man used the expression, meant nothing more than the two dispensations, of law and gospel; and that the sin which the Pharisees committed against the Holy Spirit, by which Christ done miracles, has been visited on their descendants, the protestants, who are daily blaspheming against the Holy Spirit, and have never forgiveness whilst they continue thus to blaspheme, but are filled with fearful apprehensions and a troubled conscience whilst they continue to commit this sin, and no longer; and unless it can be proven that man will blaspheme against the Holy Spirit after he is dead, it cannot be proven that any one will suffer for this sin after death.

The next passage that I will notice is found, Matth. xiii. chapter, the parable of the tares and wheat, see verse 30. And bind them in bundles to be burnt. My opposers say that this means punishment after death; but let us examine into the passage. The parable states that the good seed are the children of the kingdom, and that the tares are the children of the wicked one, the Roman Church is the wicked one. See 2 Thes. ii. Then shall that wicked be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God. Here is the pope, who the apostle called that wicked one, and this is the God that all apostatized christians look to, for their sacraments and ordinances; as such they are figuratively her children, and these be they

that the Son of man called the tares, who are already bound in bundles by their respective church creeds and rules of faith. And that those characters will be burnt, see St. John xx. 15, And whosoever was not found written in the book, was cast into the lake of fire: Chap. xiii. 8, And all that dwell on the earth shall worship him (the beast) whose names are not written in the book of life, &c. From which it appears that the worshippers of the beast are the tares alluded to in the parable, and that all such are to be cast into the lake of fire, which is the burning that the Saviour alluded to. Which fire is the Spirit of God, which destroys sin by love, and saves the sinner. The fire that John said Christ would baptize with, which would burn up the chaff, and trees that brought not good fruit, and the fire that Christ said, Luke xii. 49, That he had come to send on the earth, and that, Mark ix. 49, every one should be salted with, I conceive all to be the same fire; and is that which the apostle said, Heb. xxii. 29, that our God was a consuming fire, and those who are cast into this fire are purified by it from all unrighteousness; which is done by the operation of the Spirit of God, on the minds of mortal men, by which they are made to love God and man. And this fire which burns the tares, is the salvation of the sinner at last; in testimony of which see 1 Cor. iii. 13, 14, 15, Every man's work shall be made manifest, for the day shall declare it: because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire. Here the apostle informs us, that this fire, which I conceive to be the same as before stated, is the salvation of the sinner, although his works are burnt by it; and the tares being burnt, is the end of gospel opposition.

The next passage that I will notice is found Matth. xxv. in the parable of the virgins. Five were wise and five foolish; the foolish virgins took no oil in their lamps,

and their lamps went out; and when they went to buy oil, the bridegroom came, and they that were ready went in to the marriage, and the door was shut. Afterwards came the foolish virgins saying, Lord, Lord, open unto us; but he said unto them, I know you not. This, my opposers say, alludes to that part of mankind which are rejected, and suffer endless torments. But how can they prove it? The passage carries no such meaning. The whole Jewish nation under the law dispensation are represented by ten virgins. The close of the law dispensation and introduction of the gospel, is the time alluded to in the parable. The lamps signify the rites and ceremonies of the levitical priesthood, which contained the light of the expected Messiah.—The oil, which the wise had in their lamps, was the knowledge of that which those figures represented.—The foolish virgins, not looking from those rites to the antitype, but expecting salvation by the letter, were called foolish. John the Baptist was the friend of the bridegroom, and was that voice which cried in the wilderness behold the bridegroom cometh, go ye out to meet him. Midnight represents the gross state of darkness which covered the minds of the Jewish nation at the coming of the Messiah or bridegroom. And when Christ entered the sanctum sanctorum by his resurrection, those whom he had chosen to propogate his Gospel were ready, and went in to the marriage, and the door of the law was shut. And the situation of the Jews ever since is represented by virgins without, knocking for entrance. The idea that those blinded Jews were so rejected by Christ as not to be benefitted by him, or never receive mercy from him, is by no means warrantable. But the reverse evidently appears from many passages of scripture. See Matth. xxiii. 37, 38, 39, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you, ye shall not see me

henceforth till ye shall say, blessed is he that cometh in the name of the Lord. This passage is frequently quoted as evidence of the final rejection of the unbelieving Jews; but the latter clause fully defeats such an idea, for although Christ spoke of the desolate state in which the Jews would be for a season, yet he points to a time when they should see him, and call him blessed. Of which the apostle also bears witness, see Rom. xi. 25, 26, that blindness in part is happened to Israel until the fullness of the gentiles be come in, and so all Israel shall be saved.

The next passage I will notice is in this same xxv. Chapt. Matth. the parable of the talents. My opposers found their argument in favor of future punishment, on verse 30, which says, And cast ye the unprofitable servants into outer darkness, there shall be weeping and gnashing of teeth. This the professed preachers tell us means endless misery. But a little attention to the passage will confute their opinion. Light and darkness, in the scripture sense, signify gospel and law: or believer and unbeliever. The Son of man says, John viii. 12, That he was the light of the world. The Apostle also says, John i. 9, That Christ was the true light that lighteth every man that cometh into the world. The Lord also said to the unbelieving Jews, John iii. 19, ye love darkness rather than light, because your deeds are evil. From which it appears that the outer darkness, where there is weeping and gnashing of teeth, is applicable to the situation of the Jews even since their dispersion, who have rejected the gospel, which is the light, and hold to the law, which is darkness or unbelief. Which is also the case with all apostatized christians who hold to the sacraments of the church of Rome. Those are in outer darkness, and that there is weeping and gnashing of teeth in all their assemblies for worship, is visible to every beholder.

The parable of sheep and goats is next in order, and means the same as the two foregoing, only the subject is rendered a little more plain. I will insert the whole parable, that the reader may have a better idea of my be-

lief on it. See Matth. xxv. 31, to the last, When the Son of man shall come in his glory, and all the holy angels with him, then shall he set on the throne of his glory. And before him shall be gathered all nations; and he shall seperate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall he say to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels. For I was an hungred and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not: sick and in prison and ye visited me not. And these shall go away into everlasting punishment, but the righteous into life eternal.

This passage (which I conceive a parable) the professed preachers tell us alludes to the general judgment. And that the goats signify that class of mankind which they say will suffer torments as long as God exists. But if so, how could the Lord say (John iii. 17,) that he was sent not to condemn the world, but that the world through him might be saved. I hope it will not be doubted that the All-wise could save the world through the means of his Son; as such if any opponent admits Christ's testimony in this case, how can he contend that any will be finally lost. If the Supreme sent his Son into the world not to condemn the world, but to save it, and yet a great portion of mankind suffer endlessly, it seems that God is wanting in power. But if the Father sent the Son to be the Saviour of the world, which all scriptures go to say, I contend that he gave the Son sufficient power to effect that which he came to do, and that all mankind will be saved accordingly.

I will now give my belief of the parable in hand. Sheep and goats in this parable signify believers and unbelievers. The time of Christ's coming in his glory was on the day of Pentecost. Sheep are believers, and goats unbelievers. That the time of Christ's coming in his glory was in the life-time of his hearers, when he spake this parable, is evident from his own testimony. See Matth. xvi. 27, 28; For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. Christ's kingdom and his glory is undoubtedly the same; as such the time of Christ's coming in his glory was in the life-time of his hearers, which was on the day of Pentecost; and that his angels were the apostles, see Rev. xxii. 8, 9, And John saw these things and heard them: and I fell down to worship before the feet of the angel, which shewed me these things. Then saith he unto me see thou do it not; for I am thy fellow servant and of thy brethren the prophets, and of them that keep the sayings of this book. In this testimony the angel acknowledged that he was St. John's fellow servant, and of his brethren the prophets, which proves the angel to be an apostle, for fellow servants are equals, and no one was equal with Saint John but the other apostles. See also St. John's address to the seven churches, each is addressed to the angel of the church; which angels were bishops who had received the Holy Ghost and were appointed by St. John to oversee their respective flocks. Which testimony proves that Christ's holy angels were the apostles. All nations being gathered before Christ, signifies that the apostles would preach the gospel to all nations as he afterwards commanded them. As such, if Christ was with the apostles, as he promised them (Matth. xxviii. 20,) it follows of course that all nations was gathered before him, and that the sheep who were the believers were seperated from the unbelievers is evident from the apostle's testimony. See Acts ii. 44, 45, And

all that believed were together, and had all things common; and sold their possession and goods, and parted them to all men as every man had need. Here we see the believers are found in that duty which our Saviour attached to the sheep; but the unbelievers were then as they are yet, get all they can, and keep all they get: and have no regard, nor make any provision, for the benefit of the poor of their respective churches. The goats allude to the unbelieving Jews, as well as all protestant christians, to whom Christ said depart ye cursed into everlasting fire prepared for the devil and his angels, which alludes to punishment in this life only. The everlasting fire here spoken of is the same as before argued; which is the spirit of God, and the devil and his angels are the lust of the flesh, which is manifested in the character of the popes and those who are employed to propogate their doctrine applicable to the protestant clergy. Their being commanded to depart into everlasting fire, is that their flesh or the lust thereof will continue to be tormented by their spirits as long as they remain in unbelief. The word everlasting signifies that the effect will last as long as the cause; and whilst those characters remain in unbelief they are tormented by this fire, which will finally devour their lustful nature and the serpent's head be completely bruised. But unless it can be proven, that those unbelievers will continue in unbelief and rebellion against Christ after they are dead, it cannot be proven that they will be punished after death.

There is a passage, Mark ix. 44, 46, 48, that I will take notice of, which reads thus: Where their worm dieth not and the fire is not quenched. This passage like many others has been construed to mean punishment after death. But unless it can be proven that the flesh will lust against the spirit, and the spirit against the flesh, after men are dead, this passage cannot be construed so as to allude to punishment after death. Their worm, (not the worm,) but their worm is the lust of the flesh striving against the spirit; the fire that is not quenched is the spirit; which two, that

is flesh and spirit, are and will continue to lust against each other, until the flesh is overcome by the spirit, which is the fire before mentioned, which burns the works but saves the sinner.

The next passage that I shall notice is my text from which I wrote my Millennium, see Rev. xiv. 9, 10, 11, And the third angel followed them saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. This is the key to my Millennium; but as the object of that work was to prove the sacraments of the church to be unfounded, I was careful to add no comment on any passage which the hired clergy hold forth as indicative of future punishment. But I will now shew to the reader's satisfaction, that the plagues here threatened allude to this life of mortality.

The beast is undoubtedly the Roman papal empire. The worshippers, are the apostatized christians of every denomination that embrace the sacraments of the Roman church. The members of the Roman church are not worshippers of the beast, for they compose the beast. But it is other sects who embrace the sacraments of the church of Rome under a pretence of reformation; such as hold to the docrine of John Calvin and Martin Luther. These be they which worship the beast, having embraced his sacraments (which are not scriptural) in preference to the faith of Christ, which is worshipping the beast. The beast has an image in each of his chapels; and to this image the priest says mass, or prays, in which prayers or mass he speaks out so as to be heard by all in the house. This is the worship of his image, and all who embrace this form of prayer,

which is uttered with the lips in public, worship his image. For God is a spirit, and is not to be addressed with the lips. But those who pray to him do it with the mind or understanding, as the Son of man taught his followers. Mat. vi. chapter, When ye pray enter into thy closet and shut the door. The closet is the heart or mind, and the door is the lips, and when thus entered and the door shut, then we can pray with the understanding, saying: Thy will be done in earth as it is in heaven. The apostle says, Rom. viii. 26, We know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered. And again he says, 1 Cor. xiv. 15, Pray with the spirit and pray with the understanding also. As such, every species of public prayer is the worship of the image, and is idolatry. To receive his mark in the forehead is water baptism, for the cross is the mark of the beast: this is acknowledged by many, and if any man doubt it, let him take a peep into their chapels in time of service. The whole of the sacraments of the church of Rome were invented for image worship, and baptism and the cross were invented by the Romans for the worship of the image of Jesus; because he came by water and died on the cross. And to this end, the Romans sprinkled the forehead with water, which they call baptism, and make the sign of the cross, which means this: we worship the image of that God who came by water and died on the cross. All members of the Catholic church are taught to kneel to the image of Jesus as often as they enter the chapel, then sprinkle their forehead with water, and make the sign of the cross, which bespeaks this: I came to worship the image of that God who came by water and died on the cross. And as many as are baptized with water receive the mark of the beast in their forehead, whether the cross be represented or not it makes no difference, for the baptism goes before the cross, and without the baptism there is no cross, and the baptism authorises the cross. And the reason why the reformed churches that have dissented from the Espiscopalian

church do not represent the sign of the cross at baptism, is for fear of detection in the imposition—The mark of the beast in the hand, which is the feast of Bacchus, is a cup of wine and a bit of bread. This is the ancient feast of Bacchus; and is celebrated by the Romans in the same order now as it was before the coming of the Messiah. And this is the reason the wine is always presented to the image before the Roman priests drink it. The reason why it is called sacramentum is, because this is the oath of allegiance to the government of the beast. Why it is celebrated twice a year is, in commemoration of the vintage and importation. Now the protestants tell us that this feast was instituted by the Saviour in the stead of the passover feast; but if so, it would be celebrated annually on the same day that the passover feast was, which the Jews yet observe in their passover feast.

Having shown the mark of the beast, his image, and so on, I will now show that the protestants are tormented day and night, as the apostle says, and that with fire and brimstone. The fire here spoken of is the same as before stated, which is the spirit of God, which gives life to every body of flesh. Which is that fire, which the apostle says, lusteth against the flesh and the flesh against it; and yet flesh and spirit are both in one, and are contrary to each other. See Gal. v. 17. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. This is the fire and brimstone which torments the worshippers of the beast. The professed christians when assembled together for worship are filled with contrary principles of the mind. The spirit says to the understanding of the creature, you can do nothing; the flesh rises in opposition and says to the understanding of the creature, you have agency, and can do every thing necessary to salvation. Here is the contention between the flesh and spirit, which torments the worshippers of the beast, and often prostrates them on the ground, raging, weeping and gnashing of their teeth: and in the scripture sense, they are tormented

with fire and brimstone,(flesh and spirit) and that in the presence of the holy angels and in the presence of the Lamb. The apostles are the angels, and Jesus Christ is the Lamb. And as the New Testament is the Lamb and angels' testimony, and all churches have this volume, their sufferings are said to be in their presence. But I deny that those infatuated worshippers are tormented any longer than they continue in such worship. For as the worship of the beast is the cause of their torments, so soon as they cease to worship they cease to be tormented; for when once the cause is removed the effect will cease. And unless it can be proven that such characters will worship the beast in the next life, or after they are dead, it cannot be proven that they will be tormented by reason of such worship after death.

As relates to the smoke of their torments ascending up forever and ever, I conceive it means the particular agitations and combustions which are frequently seen in their large assemblies of worship. And the reason it is called smoke is, that it is produced by the contention between spirit and flesh, which is the fire and brimstone. The word forever, in the scripture sense, means that the effect will last as long as the cause;—the word being repeated, is intended to add more force to the passage, as was the custom of the Saviour when he wished to lay particular stress on a subject he says, verily, verily. That all those sufferings are in this life of mortality, is evident from the apostle's own testimony. See Rev. xxii. 5, speaking of the next life, he says, There shall be no night there. As such, we are bound to believe the sufferings here alluded to are in this life of mortality, where we reckon day and night. For the apostle says, They have no rest day nor night who worship the beast; and their countenances show that they have no rest.

I will now take notice of the general judgment; for some will say, if there be no punishment after death, what need of a judgment? I answer that none will be punished after death; and yet a judgment is necessary. See Rev. xx. 12 to last, And I saw the dead small and

great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. This passage has been construed by professed preachers to mean the time when the sinner is sentenced to punishment as long as God exists; and the lake of fire here spoken of, is what they call hell. But a little attention to the passage will confute such an idea. The reader will notice that death and hell first deliver up the dead which are in them, and then, death and hell are cast into the lake of fire. Death is the carnal mind; and hell is a troubled conscience, or any distress in this life.—Death and hell delivering up the dead which are in them, signifies the end of sin.—Their being cast into the lake of fire, is their being overcome by the spirit of God, which is the fire. Why it is called the second death, is, the carnal mind is death; (see Rom. viii. 6,) which carnal mind is the effect of sin; and the carnal mind is the first death, and the end of sin is the second death. And whosoever was not found written in the book was cast into the lake of fire. The names of all who worship the beast are not written in the book of life. See Rev. xiii. 8, And all who dwell on the earth shall worship him, whose names are not written in the book of life.

☞ A further description of the general judgment hereafter.

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NO. IV.

ON ATONEMENT.

AN ACCOUNT OF THE LAST JUDGMENT.

The prevailing opinion is, that the last judgment will be in the world of spirits. This opinion has been taught to mankind by a hireling priesthood, and is without foundation.

I have before proven that there cannot be any suffering after the spirit leaves the body: as the body returns to dust, and the spirit to God who gave it. As such, there will be no need of a judgment to judge the spirit, for it returns to God the giver, and is immortal, and unchangeable, like himself, and cannot be condemned, or suffer.

But we are informed by holy writ, that the seed of the woman(spirit) shall bruise the serpent's head,(flesh.)So I am of opinion that the last judgment will be on this earth, to judge, condemn and destroy the works of the flesh, which are contrary to the spirit. This done, a universal peace and love to God and man will ensue.—The law of the spirit of life will become the whole governing principle of all human nature; and God will be all in all. The gospel of Jesus Christ fully believed

and adhered to, is productive of peace and love to God and man. The faith which the apostles preached was, (to all who believed,) productive of brotherly love and equality with all men; superstition, idolatry, tyranny, and usurpation vanished like an evening dream. And all things whatsoever you would that men should do unto you do ye even so unto them, became the governing principle of all the primitive believers in Christ. See Acts of the Apostles ii. 44, 45, And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all as every man had need. From this testimony it appears that the primitive believers in Christ were entirely governed by principles of love to each other, which is the sure means of happiness. This was that kingdom that the blessed Christ said, Matth. x. 7, was nigh at hand. The kingdom of heaven, wherein men are governed by faith and love to God and each other; not by laws, statutes or decrees, but by love. To do unto all men as they would that men should do unto them. See again, Acts iv. 32 and 34, And the multitude of them that believed were of one heart and of one soul, neither said any, that ought of the things which he possessed was his own; but they had all things common. Neither were there any among them that lacked; for as many as were possessed of lands or houses sold them, and brought the price of the things that were sold, 35, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need. Thus it abundantly appears that the apostles and believers in Christ were entirely governed by love to God and man. And consequently equal rights, privileges and immunities were bestowed on all. This glorious form of government was preached by the apostles to all nations; and an apostle says, Col. i. 23, To every creature which was under heaven. And consequently all earthly kingdoms were shaken to their foundations. But the gospel of this glorious kingdom met with violent opposition, as well as all who were engaged in preaching of it. For as early as the year of our Lord 65, the emperor Nero

set fire to the city of Rome and laid the blame thereof on the innocent believers in Christ, (see Buck's Theological Dictionary—Persecutions Chris. by heathens,) which so enraged the idolatrous Romans that a persecuting war was waged against those innocent people; first, those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their deaths and tortures were aggravated by cruel dirision and sport, for they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses and wrapped up in combustible garments, that when the day-light failed, they might like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens, and exhibited at the same time the public diversions of the circus, sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women burning to ashes, supplied music for his ears. —Second, The second general persecution that the heathens carried on against the primitive christians, was under Domitian the Roman emperor, in the year 95, when 40,000 were supposed to have suffered martyrdom.—Third, The third general persecution the same against the same, began in the third year of Trajan, in the year 100, and was carried on with great violence for several years.—Fourth, The fourth was under Antonius, when the christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.—Fifth, The fifth began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered, at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed before an insulting multitude, to a wild cow, which mangled their bodies in a most horrid manner:

after which they were carried to a conspicuous place and put to death by the sword.—Sixth, The sixth began with the reign of Maximinus, in the year 235. —Seventh, The seventh, which was the most dreadful ever known, began in the year 250, under the emperor Decius, when the christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c.—Eighth, The eighth began in the year 257, under Valerian. Both men and women suffered death, some by scourging, some by the sword, and some by fire.—Ninth, The ninth was under Aurelian, in the year 274. But this was inconsiderable compared with the others before mentioned. —Tenth, The tenth began in the nineteenth year of Dioclesian, in the year of our Lord 303. In this dreadful persecution, which lasted ten years, houses filled with christians, were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 1,700 were slain in one month's time, and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 christians died by the violence of their persecutors, besides 700,000 through the fatigues of banishment, or the public works to which they were confined. All of these persecutions were carried on by heathen Rome, against the primitive christians: which in a great degree silenced the doctrine of the faith of Christ. And idolatry began to reassume its former character, under the name of christian, partly in honour to the repeated victories and final triumph over that sacred name, and partly in honor to his name whose image is the object of Roman worship. And as the different persecutions from the first to the end of the tenth general persecution, was about 270 years, so 270 years were necessarily employed in reinstating the idolatrous empire under the new name, and framing the necessary sacraments for the worship of the image of Jesus; which brings us down to the beginning of the fifth century, at which period, the successor of the same idolatrous persecuting emperors, is styled pope,

is the head bishop of the church, and the image of Jesus on the cross is the object of his worship: the pope is pleased to be styled lord of lords, king of kings, vicegerent of heaven and god on earth; and ever since the beginning of the fifth century he and his successors have ruled the empire of Italy and many others, by his creed and seven sacraments, all of which through craft and policy have been invented for the support of tyranny and oppression, purporting to be christian. And thus it is, that the nations are at war with each other. All the light of the gospel, the love and harmony produced by faith and love to God and man, the equality and justice, as taught by Jesus Christ, his apostles and followers, to all nations, have been totally eclipsed and blotted out of the minds of the nations, and nations and individuals compelled to submit to the idolatry and tyranny of Papal Rome at the point of the sword; and at the same time the scriptures arrested from the hands or possession of all; and death was, and yet is, (in papal countries,) the consequence, if any except the officers of the papal empire and provinces are found in the possession of the sacred volume. This state of things prevailed over a great part of the habitable earth until about the beginning of the sixteenth century: when mankind began to doubt the infallibility of the pope, as also the propriety of his image; which gave rise to a pretended reformation. Martin Luther and John Calvin being officers in the Roman church, and having scripture privileges, were led to believe that the wrath of God in the letter of the gospel was against unbelievers; and those men being void of faith, they considered that not only themselves, but all who were in the same state of unbelief, were under sentence of condemnation; and that the wrath of God in the letter abode on them. And in order to bring about a better state of things, they undertook a reformation from popery, protesting against the infallibility of the pope, as well as the error of his image; but at the same time preached to the nations, and individuals, that the pope's sacraments were necessary to salvation. This measure

was attended with great persecutions and vast bloodshed, but finally succeeded: and the new form of religion, called protestant, was established by law in England as well as some other nations. This change is called reformation from popery: but in truth, is an acknowledgment of the infallibility of the pope, and is the worship of the beast. But the national laws which brought about and established the reformation, forbid open persecution; or the protestant churches would be as tyrannical, in persecuting all who do not think as they do, as the Romans ever were; for the protestants are led by the same persecuting principles, and are nothing better in principle than a persecuting inquisition; for they worship the beast and partake of his tyrannical persecuting nature. And to this end, a general judgment is necessary to the peace and happiness of mankind. Universal nature cries aloud for deliverance from the yoke of bondage imposed on the necks of mankind by the Roman church, which is antichrist. The kingdoms of this world are made up of antichristian mortar; and the protestants have embraced the mysterious sacraments of that church, as the necessary means to salvation; and the awful consequence is, tyranny and oppression. Wrath, strife, envying and rivalship, keep the nations, as well as individuals, in confusion. But remove the cause and the effect will cease. And to this end, a general judgment is necessary, that every opposition, and enemy to the gospel and faith of christ may be taken out of the way. That the nations may learn war no more: that tyranny, oppression and injustice may cease; and universal nature smile at the glorious consequence. The Son of man said, John ix. 39, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. From this testimony, it appears that a certain proportion of human nature, in all ages, has, and continues to oppose the governing principles of the law of the Spirit of life; and these be they that the Lord of glory said see: that is, they see in their own imaginations: but are totally

blind in the knowledge of, (Rom. viii. 2.) the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death. And that portion of human nature which see in their own conceits, are they which Christ's gospel was intended to blind. And that portion of human nature, which to human appearance are blind, not observing any outward religious duties, but worshipping God in the spirit of the heavenly man, these be they that he said see not but might see: that is, they shall see that all the parade in this world about religion, and all that round of pretended religious duties, as taught by the pretended lights of this world, are of the carnal man; and that the end thereof is death. This is the object of Christ's coming into the world, to make an atonement for sin, and through the instrumentality of his gospel to separate his friends from his enemies, that the judgment may act on the enemy only. Again he says, John v. 22, For the Father judgeth no man; but hath committed all judgment unto the Son. Here he acknowledgeth himself to have full power committed to him, as relates to the judgment. See God's communication to the prophet Isaiah xlii. 1 to 4 verse, which is also recited by St. Matthew chap. xii. 18, 20 verses. Isa. Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit on him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law. From this testimony, it appears that neither Christ or his followers, nor those who believe in him, would make any show or parade about their religion; for he says that he should not cry, or lift up nor cause his voice to be heard in the street. And even so it has been: Jesus tamely submitted to the open persecution of his enemies, even to the death of the cross; his apostles all shared the same fate in humble submission.

The primitive christians also submitted with patience to the persecutions of idolatrous Rome; and during the dark age of popery, the friends and believers in Jesus Christ have tamely and patiently submitted to the persecuting inquisitions and tyrannical threats of the clergy. And even at this day, the professed preacher of the gospel, will stand in the pulpit, and in the fury of his infidelity, he will boldly and daringly threaten ninety-nine hundredths of the human family with the wrath of his God, and positively assert that they shall suffer torments in hell as long as God exists. All this is submitted to with patience; not a word is said in reply; and not only so, but the friend of, and believer in Christ, will often throw his mite into the hat, as it were to fan the flame of this persecuting spirit as it may the sooner burn up the chaff in which it rages. He shall neither cry nor strive, nor cause his voice to be heard in the street; till he sends forth judgment unto victory. But the enemies and persecutors of Jesus Christ and his followers have, in all ages, and even at this day, cry aloud, strive hard, and proclaim in the streets, or so as to be heard in the streets, threatening men with the wrath and fury of their God for their faith and belief in Jesus Christ. Every Sunday the streets and lanes of the city are awakened by the yells, shouts and imprecations of the enemies and persecutors of Jesus Christ, his gospel and the faithful. And not only in the city, but also in the country, and even in the wilderness, those characters have their persecuting dens erected, which causes the earth to mourn, and the sons and daughters of Adam (Rev. vi. 10,) to cry with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And truly at this day, human nature crieth aloud to the God of heaven for deliverance from the yoke of bondage (the tyranny, oppression and injustice) laid on the necks of the human family, by means of the papal and protestant churches. The law of the spirit of life in Christ Jesus, which makes free from the law of sin and death, has been al-

most blotted out during the dark age of popery; and the reformation or protestant church has acknowledged, and taught the mysterious idolatrous sacraments of papal Rome to be necessary to salvation, which eclipses the light of the world.

These are the great stumbling blocks to the faith of Christ; these be the means of nation rising up against nation; and kingdom against kingdom; and even man against man, all for want of faith in him who said, (John viii. 12,) I am the light of the world. Which glorious light has promised that he had come to send judgment on the earth. Who also has said, Matth. xiii. 41, 34, The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father. Who hath ears to hear let him hear. Here is a glorious promise to the faithful of the final overthrow of the antichristian kingdom. The angels that the Son of man promised to send forth were his apostles; the object of their going forth, was to gather out of his kingdom all things which offend and them which do iniquity.

The reader will observe that the angels were to gather together the bad, and not the good. This is the explanation of the parable of the tares: and it is not the wheat that is to be gathered, but the tares, the things that offend and them which do iniquity. These are to be gathered out of Christ's universal kingdom and cast into a furnace of fire; and then the righteous shall shine forth as the sun in the kingdom of their Father. The way the angels have gathered together the tares or all things which offend and do iniquity, is through the instrumentality of antichrist and the gospel or New Testament. The apostle informed the Thessalonians that the day of the Lord should not come except there come a falling away first, and that man of sin be revealed the son of perdition; who opposeth and exalteth himself above all that is called

God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. (See 2 Thes. ii. chapt.) This testimony of the apostle shews the necessity of an opposer to Jesus Christ previous to the judgment. The preaching and doctrine of Jesus Christ, his apostles and primitive christians, was communicated to all nations; and the apostle says, Col. i. 23, To every creature under heaven. This being universally believed through the miracles which attend the gospel, (not believed by every man) but by men in every part of the habitable earth. The kingdoms of this world were likely to become the kingdom of our Lord and of his Christ; but as the day of the Lord should not come unless there come a falling away first, and that man of sin be revealed the son of perdition. The man of sin must make his appearance, and begin to claim his right, which was done by the Roman empire; and as before stated, the persecuting sword was drawn and never sheathed until the Roman empire was again secured, and antichrist in his full glory, in direct opposition to Jesus Christ, and in positive contradiction to all scripture, is causing mankind to bow down to the image of Jesus holding out his golden cup of wine of the wrath of his fornication together with his seven sacraments, saying to the nations, these be the gods which brought you up out of the land of Egypt, and out of the house of bondage. This is the image of Jesus; I am his priest, can forgive sins on earth as he did; therefore, come unto me all ye ends of the earth and be ye saved, for I am god, and there is none else. This has always been the doctrine held forth by the Roman church; she is the great enemy to Jesus Christ and his gospel. She is the preserver of idolatry, tyranny and oppression, and is antichrist, the apocaliptical beast, the devil and satan out of the bottomless pit, and the mother of harlots, and the abomination of the earth. And it is through the means of this church, that Christ's enemies are gathered together. It was necessary to the final salvation and happiness of mankind in this world, that an opposite power should arise: Jesus Christ

must have an opposer in order that the enemies of Jesus may be gathered together against him; that they may be separated from the balance of mankind. The popes, as well as the whole catholic church, openly and publicly bow to the image of Jesus; they make no secret of their idolatry; the image is found in all their chapels. The object of the catholic religion never was intended to make men happy in the next life, but to unite them in this, to perpetuate the memory of Christ, his office and power, as Mediator between God and man; and the pope, priests and laymen, or the whole catholic church is a figure of Jesus Christ, the apostles and primitive christians. Their persecuting inquisitions represent the Holy Ghost subduing human nature, and causing it to submit to the faith of Christ. The sacraments of the Roman church are intended to shew the ways and means which led to the manifestation of Jesus Christ, his power of healing, his gift to the apostles, &c.

I will take notice of the catholic creed and sacraments, and shew in the first place, that the creed and sacraments of the catholic church, were originally intended to perpetuate the memory of Jesus Christ, the apostles and primitive christians, as well as the ways and means which led to the knowledge of those things. The Romans being idolators, have idolized the body of Jesus and his apostles; and the sacraments of the Roman church are intended to prove the fact. The Roman catholic creed, as recited in the Encyclopedia, American edition, under the head of Roman catholics, and called pope Pius the 4th's creed, is as follows: Art. 1—I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. The one true and living God in three persons, Father, Son and Holy Ghost. 2—I believe in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made. 3—Who for us men, and for

our salvation came down from heaven and was incarnate of the Holy Ghost of the Virgin Mary, and was made man. 4—And was crucified also for us under Pontius Pilate: he suffered and was buried. 5—And the third day rose again, according to the scriptures. 6—He ascended into Heaven, sits at the right hand of the Father. 7—And is to come again to judge both the living and the dead, of whose kingdom there shall be no end. 8—I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified; who spake by the prophets. 9—I believe in our holy, catholic, and apostolic church. 10—I acknowledge one baptism for the remission of sin. 11—I look for the resurrection of the dead. 12—I believe in the life of the world to come. Amen.

13.—I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observations, and constitutions, of the same church. 14—I do admit the holy scriptures in the same sense that holy mother church doth, whose business it is to judge of the true sense and interpretation of them, and I will interpret them according to the unanimous consent of the fathers. 15—I do profess and believe that there are seven sacraments, truly and properly so called; instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them to every one, viz: baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they do confer grace; and that of these, baptism, confirmation and orders, cannot be repeated without sacrilege. I also receive and admit the received and approved rites of the catholic church in her solemn administration of all the aforesaid sacraments. 16—I embrace and receive every thing that hath been defined and declared by the holy council of Trent, concerning original sin and justification. 17—I do also, profess that in the mass there is offered to God a true, proper and propitiatory sacrafice for the quick and the dead; and that in the most holy sacrament of the eucharist,

there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole of the bread into the body, and of the whole substance of the wine into the blood; which conversion the whole catholic church call transubstantiation. 18—And I believe that under one kind only, whole and entire, Christ is taken and received only. 19—I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful. That the souls of the patriarchs and holy men who departed this life before the crucifixion of Christ, were kept in prison, in an apartment of hell, without pain. That Christ did really go into local hell and delivered the captive souls out of this confinement. The fathers assert that our Saviour descended into hell, went thither specially, and delivered the souls of the fathers out of that mansion. 20—I do believe that the saints reigning together with Christ are to be worshipped and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration. 21—I do firmly believe that the images of Christ, the blessed Virgin, the mother of God, and of other saints, ought to be had and retained, and that due honor and veneration ought to be paid unto them. 22—I do affirm that the power of indulgences was left by Christ in the church, and that the use of them is beneficial to christian people. 23—I do acknowledge the holy catholic and apostolical Roman church to be the mother and mistress of all churches; and I do promise and swear true obedience to the bishop of Rome, the successor of St. Peter, the prince of the apostles and vicar of Jesus Christ. 24—I do undoubtedly receive and profess all other things that have been delivered, defined by the sacred canons, œcumenical councils and especially by the holy synod of Trent; and all other things contrary hereunto, and all heresies condemned, rejected, and anathematized by the church, I do condemn, reject, and anathematize. This bull bears date on the ides of Nov. 1564.

The first twelve articles which close with amen, I conceive to be the creed. And the other twelve, are articles of confession, or faith. The image proves beyond doubt, that the whole scheme is idolatry, and as the image of Jesus is seen in all catholic chapels, this proves that due honor and veneration is paid to it, as declared in the 21st article. Why the creed and confession are divided into twelve articles each, is to typify the twelve apostles; which twelve apostles are also typified by twelve wax candles, all lighted up in open day-light in front of the image in time of mass. Christ said to his twelve, Matth. v. 14, Ye are the light of the world. And verse 16, To let their lights shine before men, &c. It will be recollected that each member of the catholic church on entering the chapel kneels to the image of Jesus, (looking on it at the same time,) rise, sprinkle their foreheads with water, and make the sign of the cross on their foreheads; kneel again and take their seats. This is called baptism, and typifies Jesus Christ who came by water and died on the cross. The apostle says, 1 John. v. 6, He came by water and blood. And again he says, John i. 31, (in the language of John Baptist,) And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. This testimony warrants the assertion, that Christ came by water; that is, he came to the knowledge of Israel by means of John's baptism. And the scriptures abundantly prove that he died on the cross. So an apostle says, he came by water and blood: for without a death and resurrection he would never been worth the name of Mediator, for these things are a proof of his mission. So I conclude that Jesus Christ came by water and the cross. And this is what the Romans typify in the sacrament of baptism: we worship the image of that god who came by water and the cross; sprinkling the forehead and making the sign of the cross; this is the initiating sacrament in all churches. The reason why these figures are made at all times on entering the chapel, is to show that the image of Jesus is the object of their

worship. View the priest when at mass, bowing, kneeling, and petitioning the image for this, that, or the other blessing; and yet he will say that the image is intended only to keep him in remembrance of Jesus. But behold his motions and conduct towards this image; this proves that the image is the object of his worship; for men's actions prove their intentions more positively than their words do. In a word, the 2nd article in their creed proves the fact, that the Romans view Jesus Christ as God, for they call him God of God, light of light, very God of very God, &c.—They do not believe him to be the Supreme Creator, for in article 1, they acknowledge one God, the Father, maker of all things, &c. But they believe Jesus to be very god (in the sense of idolatry,) of all the heathen gods, that is, very God of very God of all earthly gods, who ever appeared in men's persons. And this is the reason that the bishop of Rome professes to be in possession of the powers which Jesus Christ possessed, whilst in the flesh: for he, the vicar of Jesus Christ, as acknowledged in article 24, must necessarily have the same rights, powers, gifts and graces, that Jesus Christ had whilst in the flesh. And can confer those gifts and powers on whom he will, as Jesus did on his apostles. In a word, the whole catholic church typifies the following: the image represents Deity, made known to man through means of a Mediator, who employed twelve lights or apostles to enlighten mankind. The Bishop represents the Mediator, who for the happiness of mankind, has many priests, each of whom are mediators between man and God. The Romans had perfect knowledge of all things relative to Jesus Christ, through the means of their governor Pontius Pilate, and have framed their worldly kingdom so as to represent that of Jesus Christ, as near as possible, in a figurative sense; but directly opposite and contrary thereto in a literal sense. This is the way that the old serpent has deceived mankind. The enemy, or lust of the flesh, is always ready to oppose God, or the nature of the spirit. The first at

tempt that the devil made, after Jesus Christ was made known, was to prevail on him to fall down and worship him: offering at the same time, all earthly kingdoms; this shows that his satanic majesty's power was in worldly kingdoms. And it is perfectly natural for the flesh to oppose the spirit, for the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other. As such, it could not be expected otherwise, but that the flesh in its lustful nature would oppose Jesus Christ when he attempts to erect a heavenly or spiritual kingdom in this world. For if the flesh had been obedient to the nature of the spirit, there would have been no need of a Mediator to reconcile man to God; for the obedience of the flesh to the spirit is reconciliation. But as human nature was unreconciled to Deity, or in other words, the flesh unreconciled to the spirit, a Mediator is necessary to reconcile the flesh or human nature. And through Jesus Christ, as Mediator, human nature or the lust of the flesh (commonly called the devil) discovered what was the will and desire of the spirit, or Deity, which was to unite all mankind into one kingdom; and that Rom. viii. 2, The law of the spirit of life in Christ Jesus, which makes free from the law of sin and death. This should be the whole governing principle of all men. This is the kind of kingdom that Jesus Christ came to set up, which is calculated to make mankind happy in this world. And as before stated, it was perfectly agreeable to the nature of the two, for the lust of the flesh to oppose the spirit in the erection or establishing of such kingdom: human nature at that early period was not able to bear so great a change. The lust of the flesh was now in the prime of life, and bends all its powers against the law of the spirit, and with sword in hand, shed the blood of all who were willing to submit to the law of the spirit of life. This done, an opposite kingdom is erected in the same name as that of Christ's. And now we have the two kingdoms, that of Jesus Christ, which makes free from the law of sin and death, and that of antichrist, which is

the author of sin and death. And as it was with the children of Israel in the days of Joshua, so it was with the Gentiles in the days of Luther and Calvin. Those men were instrumental in putting down the persecuting powers of the Roman church; and the civil laws of England and France, as well as some other nations, say to human nature, we have rescued you from under the Roman yoke: choose you this day whom you will serve; whether the gods which your fathers served, which were on the other side of the establishment of the papal powers, (Jupiter, Bacchus, &c.) or the gods of the papists (Jesus, Mary, and Saints,) in whose ecclesiastical dominions ye dwell. This was the language of the civil law; the papal yoke shall no longer be forced on the necks of the subjects of these kingdoms; but every man may serve the gods of the heathen Roman empire, whom his forefathers served, who lived in the days of heathen Rome; or he may serve the gods of the papal Romans, who yet have chapels, priests, &c. in our lands and nations. And so said Joshua to the Israelites. After the Israelites were redeemed from the Egyptian yoke, and had arrived at their Canaan of rest, their hearts were still on idolatry which gendereth unto bondage. And Joshua said unto them, Chapt. xxiv. 15, If it seem evil unto you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord. The language of Joshua in this case, is in substance, the language of the national authorities after the establishment of the reformation from popery. Says the national authorities of England, France, &c. to their subjects: we have rescued you from the persecuting powers of the Roman church, if it seem evil unto you to serve God in spirit and truth,—choose you this day whom you will serve; whether the gods that your fathers served previous to the coming of Christ, or the gods of the papists, in whose dominions you dwell; but as for me,

(the throne) and my house, (my national councils) we serve the Lord. That is, no church shall have the civil authority over our respective national concerns, or dictate to us the means of happiness.

It now remains to show which gods the reformers chose for the object of their worship: which is best determined by their creed and articles of faith. See the constitution of the presbyterian church in the United States of America, commonly called the presbyterian confession ot faith, Page 368. *The creed.*—I believe in God the Father, almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell,* the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of the saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The reader will turn to the catholics' creed and there observe article 21, I do firmly believe that the images of Christ, the blessed Virgin, the mother of God, and of other saints, ought to be had and retained, and that due honor and veneration ought to be paid unto them. This article acknowledges the right to worship the images of Jesus, Mary, and the other saints; all of which images the mother church at Rome, has in possession, but the image of Jesus is sufficient for the little provinces abroad, which image of Jesus, the Romans worship openly and publicly; and if any man disputes it, I request him to enter a Roman chapel in time of service, and he can see the fact. These things prove beyond doubt, that the Roman catholic church is idolatrous.

And I will now take notice of the presbyterian creed,

* That is, continued in the state of the dead, and under the powers of death until the third day.

which is in substance, the creed of all protestant churches; and is literally the same as the first eight articles of the Roman creed: in a word, the presbyterians, in their creed, acknowledge that they believe in the holy catholic church; which catholic church is undeniably the Roman catholic church, which is the apocaliptical beast; this church or beast, the protestants acknowledge in their creed that they believe in it. That is, they believe in the beast and embrace the seven sacraments of the beast, as the sure means of salvation. I will ask the protestant clergymen, what catholic church it is that they believe in? As the word catholic, is not to be found in the Old or New Testaments. I will set it down for granted, that the holy catholic church, which the protestants in their creed acknowledge to believe in, is the Roman catholic church or apocaliptical beast. This at once settles the point, for it is evident that the protestants worship that in which they believe. As a proof of which, see the sacraments of the Roman catholic creed, arti. 15. I do profess and believe that there are seven sacraments, truly and properly so called, viz: baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony. These are the sacraments of the holy catholic church, in whom the protestants believe. All of which the protestants believe in and embrace as necessary to salvation. As to baptism and the eucharist, they are generally known and understood by most of men. As such, I will add some explanations of the other five, that the reader may at once see that the protestants embrace them all.

Confirmation, is the act of establishing any thing or person; and is what our professed christians call experimental knowledge, by which they are confirmed in their religion. Penance, is what our professed christians call repentance, which is well known. Extreme unction, is the praying for the sick, or dying; which is often heard of amongst the protestants, but no good has ever yet resulted from this sacrament, or any other. Orders, signify the different offices in the church, the parson, deacons, or elders, and clerks, &c. The Roman church

has seven orders; the protestants put up with three or four. Matrimony, signifies the uniting of male and female together by certain vows, in which state they remain during life, let the consequence be what it may. This sacrament is well known to mankind; as such, it needs no explanation.

Thus, the reader will readily perceive that the protestants not only believe in the catholic church, or beast, but absolutely worship it. And thus acting, they are the enemies of Jesus Christ. The tares, the worshippers of the beast, and the advocates of tyranny and oppression; not believing in Jesus or the New Testament, but believing in the holy catholic church, and worshiping the beast. That the protestants do not believe in Jesus Christ, I will prove by scripture testimony, and their own acknowledgments. Jesus Christ said, Matth. xii. 31, Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men. If the protestants believed in Jesus Christ, which they openly profess, why all this parade about repentance, &c. for sin? If they believed in Jesus Christ, they would be free from the burden of sin and guilt; and no need of repentance for sin; which no man can live without. If the protestants believe in Jesus Christ, why do they say in their creed that they believe in the holy catholic church, and absolutely embrace her sacraments as the means of salvation? If the protestants believe in Jesus Christ, why do they say in their creed that they believe he descended into hell after his burial? In this place the protestants have added a note, but it only proves their condemnation. For they first say, he was crucified, dead and buried, descended into hell; and then explain that this hell means that he continued in the state of the dead, &c. But I request the reader to notice the passage: they say, he was crucified, dead and buried; he descended into hell. First, death; second, buried; third, descended into hell; this descent undoubtedly took place after his burial, agreeable to the literal sense of the article, or creed. And now let us see how this agreeth with Christ's own words.

See Luke xxiii. 43, This day shalt thou be with me in paradise. Again, verse 46, Father into thy hands I command my spirit. These were the dying words of the Son of man. And now I contend, that if the protestants believed in him, they would not thus contradict him. And more than this, if he descended into hell, I wish to know how the protestants found it out, as there is no scripture that proves the fact. But an article in the catholic creed says, art. 19, The fathers assert that our Saviour descended into hell. This I conceive to be the authority which the protestants have to warrant them in the belief of Christ's descending into hell after burial. Which facts, I conceive to be sufficient to prove that the protestants do not believe in Jesus Christ. I admit that the protestants do believe in the image of Jesus Christ, or they would not observe the sacraments which the Romans have introduced for the worship of said image. Again, if the protestants believed in Jesus Christ, they would not consider themselves under the law of Moses; for an apostle informs us, Acts xiii. 39, And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. From this testimony it appears that the believer in Christ is justified from all things; but the protestants do not consider themselves justified from all things, even after they have observed all their round of religious duties; they have no rest day nor night; no justification to be found by them, because they do not believe on him that justifieth the ungodly. Rom. iv. 5. Behold the professed christian, with his countenance dejected, his eyes fixed, and his hand on his breast; there gnaws their worm that never dies, and there burns the fire that never is quenched; all through unbelief. For they neither believe in Jesus Christ or the New Testament; for they deny Jesus Christ and the gospel, saying, that the sinner will be tormented to a never-ending eternity. Jesus said that all sins should be forgiven; and again, he said, if he was lifted up he would draw all men unto himself; and again he said, that God so loved the world that he sent his on-

ly begotten Son, not to condemn the world but that the world through him might be saved. The apostle Paul says to Timothy, that Jesus Christ will have all men to be saved and come to the knowledge of the truth. See 1 Tim. ii. 3, 4. The protestants openly and publicly deny all those facts; and acknowledge that they believe in the holy catholic church; and by observing her sacraments they worship the beast. They are enlisted enemies of Jesus Christ; they are the friends of antichrist, and of tyranny and oppression. Jesus Christ said, Mark ix. 40, He that is not against us is on our part. But the protestants have acknowledged by their creed and sacraments that they are against him; and wo be unto them; for the wrath of God in the letter of the gospel abideth on them; the general judgment will condemn them, and their names will be blotted out unto the end. A religion divided into so many sects, each contending against all others, is by no means worth the name of Christ; for were it not for the civil laws, those sects would be continually warring against each other. These be the tares which the Son of man said that his angels or reapers would gather together and bind them in bundles to be burnt. And they are already gathered and bound in bundles by their particular rules of faith; and are absolutely enrolled. These be they, that the enemy, the devil, sowed whilst men slept. They are the worshippers of the beast, which cannot be denied. For it cannot be said that the catholics worship the beast, for they have the image in all their chapels, which is the object of their worship. And it cannot be said that the Jews worship the beast, for they worship as they did under the law. And it cannot be said that the mahomedans worship the beast, for they believe in the true God, and Mahomet as his prophet, and worship accordingly. Nor can it be said of those who observe no outward forms of worship that they worship the beast, for they worship not at all, but believe on him who justifieth the ungodly. But the protestants have no image to worship, no prophet to guide them, nor are they justified by faith, but worship the beast.

They are the children of the Roman catholic church in which they believe.

Having said enough on the subject of the papal and protestant religion, to justify a belief that the holy catholic church is the apocaliptical beast, and that all protestant churches (which embrace any of the sacraments,) worship the beast, I will now show that those churches have been the authors and promoters of all the tyranny and oppression in our world, and that the general judgment will remove those the obstacles to man's happiness. The kingdom which John Baptist, and Jesus Christ preached, and which the apostles established, was a kingdom of faith and love to God and man. John Baptist said to the scribes and pharisees, Matth. iii. 2, Repent ye for the kingdom of heaven is at hand. Jesus Christ said to his twelve, Matth. x. 7, And as ye go, preach, saying, the kingdom of heaven is at hand. Again he said to the seventy, Luke x. 9, And say unto them, the kingdom of God is come nigh unto you. And again he said, Luke ix. 27, But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. Again, Mark ix. 1, And he said unto them, verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power. And again, St. Matth. says, chapt. iv. 23, That Jesus Christ preached the gospel of the kingdom. And now the sum of the foregoing testimony is this: Christ himself preached the gospel of the kingdom of God. And said that some who heard him preach, should not die, until they would see the kingdom of God come with power. And I ask what new form of kingdom that was which came with power during the life-time of those who heard Christ preach? We hear of three thousand souls revolting from the kingdom of the law dispensation, to that of the gospel in our day. See Acts ii. 44; and again, Acts iv. 4, five thousand. And vast multitudes of all nations revolted in a similar way, and joined the same standard through the preaching of the apostles. Which was undoubted,

by the kingdom of heaven, or kingdom of God, which is the same: for the kingdom of heaven, or kingdom of God, is evidently a kingdom of happiness: for as I have before proven that hell means torments in this life, even so, heaven means happiness in this life. And the kingdom which Christ and the apostles preached, was, with those who believed, productive of happiness. For all that believed were together, and had all things common, sold their possessions and goods, and made distribution to all, as every man had need. This I conceive to be the kingdom of God, for God is no respecter of persons; and where God's kingdom prevails, equality, peace and happiness abounds unto all. An apostle says, Gal. iii. 28, In Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but all are one. This I conceive to be the order of Christ's kingdom, or the kingdom of heaven: all men free alike, no distinction of nations or orders, and male and female enjoying equal rights, privileges and immunities. The Roman papal empire, as before stated, is a kingdom or form of government directly opposite to that preached by Jesus Christ and the apostles. As such, this kingdom is the author of orders and distinction amongst men, the author of boundaries, weights and measures; which gave rise to oppression, lying, cheating and stealing. And those things gave rise to legislatures, laws, armies, navies, revenues and taxes; and consequently, courts and tribunals to judge and determine the rights of nations and individuals, as relates to their property, interests or money; the last of which, an apostle says, 1 Tim. vi. 10, Is the root of all evil. Jesus Christ, the messenger of the Most High, has offered and taught to the nations of the earth a form of government or kingdom, which is productive of universal peace, equality and justice amongst men. Antichrist or the papal empire has offered to, and compelled the nations with sword in hand, to observe a form of government or kingdom, which is productive of orders, or distinctions, boundaries, weights and measures, tyranny, oppression, lying, cheating and steal-

ing. The nations of the earth after submitting to the papal yoke for about ten centuries, shook it off, and by their laws and statutes, that the papal power should no longer compel our subjects, contrary to their own wills and pleasures. The protestant reformers at this time came forward and preached to the nations that the observance of the seven governing sacraments of papal Rome was necessary to the salvation and happiness of mankind. And thus acting, they have acknowledged themselves the avowed enemies of Jesus Christ and his heavenly kingdom; saying in their hearts, we will not have the man Christ Jesus to reign over us; for he will not allow us to have boundaries, weights and measures, but compels his subjects to have all things common, to live in perfect peace and harmony with all men. As such, we will not have him to reign over us, but we will have antichrist for our god; he admits of boundaries, weights, measures, oppression, cheating, stealing, &c.: and penance or repentance is a satisfactory compensation. We may indulge ourselves in every sensual pleasure, oppress the poor, enslave the ignorant, cheat the weary, influence the weak, and live entirely on the labour of other men, and feel no remorse, as repentance is nigh at hand. As such, we view the creed and seven sacraments of the holy catholic church as absolutely necessary to our salvation and happiness. And under this belief they go forth conquering with their missionary societies, tract societies, cent societies, mite societies, rag societies, and female societies, for the purpose of establishing those angels of the devil angels for life. All of which societies are begging money in all parts of the United States, for the sole purpose of stuffing the pockets of the grand enemies and opposers of Jesus Christ, his gospel and kingdom. And what is strange to me, is, that mankind have not looked into the propriety of those measures; but merely because those deluded, mistaken, self evident beings say they are gospel preachers, all things bow before them in humble submission; and they are daily gorging their carnivarous appetites with the blood and fat of the

land, (for which they labour not) and all is well, because they say they are gospel preachers. But in truth they are gospel enemies and opposers. But they are necessarily employed in gathering up the tares, binding them in bundles to burn them; so we will let them be for the judgment. And in order to reinstate mankind in their former state of happiness in the enjoyment of the kingdom of heaven or happiness, a general judgment is necessary, which will set, agreeable to prophecy, within twenty years or thereabouts; when the tares or worshippers of the beast will be judged by the gospel of Jesus Christ, and condemned, being the children of the devil; and the sentence will be to collect all denominations who baptize with water (except the catholics) together into one place, that they may form their own rules and regulations for the government of themselves only; this done, a general persecution commences, each sect will contend for the supremacy, and be against all other sects; which persecuting principles will continue to rage until all are cut off. This will be the battle of that great day of God Almighty. This is also the lake of fire and brimstone. This is the furnace of fire that Christ said the tares should be cast into, where there would be weeping and gnashing of teeth. This done, a universal peace ensues, and the kingdom of God, as preached by Jesus Christ, will be firmly established on earth.

I will now proceed to prove what I have asserted relative to the general judgment. I will begin with the parable of tares. See Matth. xiii. 24, Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but whilst men slept his enemy came and sowed tares among the wheat and went his way. But when the blades were sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou that we go and ga-

ther them up? But he said nay; lest while ye gather up tares ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together, first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. The best explanation that can be given of this parable, is that given by him who spake it, to which I will invite the reader's attention. See verse 36, and so on, Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that sowed the good seed is the Son of man; the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore, the tares are gathered and burnt in the fire, so shall it be also in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath years to hear let him hear. This is the explanation which the Son of man gave of the parable of the tares of the field.—Which tares are the professed christians of every denomination that observe the sacraments of the holy catholic church, in which they acknowledge to believe. And that all those gatherings and binding into bundles and burning of the tares, are limited to this life of mortality, is evident from these words: There shall be weeping and gnashing of teeth. Men do not weep after their bodies are dead, neither can they gnash their teeth.

This parable is relative to the kingdom of heaven, which Jesus Christ said should come with power during the life time of those who attended him in his ministry. As such I am clearly of opinion that the kingdom of heaven, was that kingdom of faith and love to

God and man, which the apostles partially, (though with power) established on this earth during their natural lives. For Jesus says in the positive, that he the Son of man, sowed the good seed, which good seed was the children of the kingdom or wheat. But whilst men slept, an enemy came and sowed tares amongst the wheat and went his way. When was this time that men slept, and gave the enemy time to sow tares among the wheat and go his way? Sleep, this word often means the literal death of the body:—Lazarus is not dead but sleepeth.—The damsel is not dead but sleepeth.—David fell asleep and was laid with his fathers. In each of those quotations, the word sleep, signifies the literal death of the body. He that soweth the good seed is the Son of man, the field is the world, and the good seed are the children of the kingdom. Jesus Christ sowed the good seed of faith and love to God and man; and all who embraced his faith were children of the kingdom of heaven. But the Roman sword put all such to sleep, as I have before proven. This done, the enemy commenced sowing his seed; and sowed them all by the middle of the fifteenth century. When the nations of France, England and others, shook off the persecuting powers of the Roman church, and behold the tares made their appearance among the wheat. For as soon as the protestant reformers sprang up and brought forth fruit, it was evident to many, that this was not the seed that the Son of man sowed in the world; for if the ruling powers had believed that those reformers were the good seed which Christ sowed, they would have given them the reins of government; but not so; they were careful to keep them out of power; saying by their laws and decrees to the protestant reformers, we give you free privilege to worship as you see proper; but give you no power or authority to make laws or regulations to govern us; our treasuries, armies, and navies, shall not be subject to your orders. This was the language of the servants of the householder, who was commanded not to gather up the tares lest they

root up also the wheat with them. For hypocracy has caused some wheat to put on the appearance of a tare. As such, it is not prudent for them to be separated until the harvest, but let both grow together. The tares are the children of the wicked;—the enemy that sowed them is the devil. It will not be denied that the wicked are Christ's enemies; it was his enemies that crucified him; it was his enemies that persecuted the primitive christians, and put them to sleep by the sword; it was his enemies that erected his image for the object of their worship, and framed the seven sacraments as the necessary means to such worship. Which enemy is the holy catholic church; this church is the wicked, and her children are the protestant reformers; for they acknowledge in their creed, that they believe in the holy catholic church, and they embrace all of her sacraments, which proves the fact. The holy catholic church is the mother church, and her members cannot be her children; for her members constitute the church; without which, there could be no catholic church. But the protestant reformers of every denomination who observe the sacraments of the holy catholic church, are the children of the wicked, for they look up to the holy catholic church for their creed and sacraments, as a child doth to its mother for the breast. The enemy that sowed them is the devil! the devil is the lust of the flesh, as I have before proven. The protestant reformers being led by the lust of the flesh and a carnal mind, preferred the kingdom of antichrist to the kingdom of our Lord and his Christ; and have embraced the idolatrous sacraments of the holy catholic church, as the necessary means to salvation, in preference to the faith of Jesus Christ.

So I conclude that the protestant christians are the tares, the children of the catholic church; and that the devil sowed them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares and bind them in bundles to burn them. The time of harvest is the time allowed by the nations to the different sects of protes-

tants: freely to preach their doctrine; which commenced about the year 1694 to 6, and is to continue five months or 150 years. See St. John. ix. 5. The tares being gathered together, and bound in bundles, signifies the different sects of professed christians being gathered together into societies, and absolutely bound in bundles by their rules and articles of faith, whose names are enrolled or registered in a book kept by each sect for the express purpose. Thus the different sects of professed christians are already gathered and bound in bundles. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity. I will ask who those angels were, whom the Son of man sent forth? We have no account in scripture of any others that were sent forth but the apostles. Those were the angels that the Son of man sent forth saying, Go ye into all the world, and preach the gospel to every creature. Those angels were not sent forth to gather together the people of Christ's kingdom; but to gather out of his kingdom all things that offend and them which do iniquity. To which passage I wish the reader's attention; Christ's kingdom was then universal: —Ask of me and I shall give thee the heathens for thine inheritance, and the utmost parts of the earth for thy possession. See David's Ps. ii. 8. So I conclude that the kingdom was already Christ's; and he sent forth his angels to proclaim this news to the different nations; and to write his gospel of the kingdom, which would be the sure means of gathering out of his kingdom all things that offend and them that do iniquity.—For without the gospel (for a show of protestant faith,) the protestant clergymen could do nothing, but by making an open profession of Jesus Christ and his gospel, and holding out at the same time a system of law works (as necessary to salvation,) which will give the glory to the creature, and not to the Creator, is very pleasing to the carnal mind or unbelievers; and the tares are thus gathered and bound in bundles. The professed christians say in their hearts,—we thank

God that we are not as other men are, adulterers, drunkards, blasphemers, gamblers, &c. We have repented of our sins, we have been baptised, we have taken the eucharist, we have been confirmed by self evidence, &c. and thus by our good works, in observing the sacraments of the holy catholic church, we have arrived at our Canaan of rest. And thus it is, that the tares are gathered in bundles to be burnt. And this was one of the objects of the written gospel, to gather out of Christ's kingdom all things that offend and them which do iniquity. And to this end, the gospel is framed so as to ensnare the carnal minded who offend and do iniquity, that they may be bound in bundles to be burnt at the general judgment. I will ask the reader, what other class of mankind are gathered together and bound into bundles? For my part, I know of no class of mankind who make profession of religion that are gathered together and bound in bundles but the protestant christians. The catholics cannot be called tares, for they are one; and tares is plural, and signifies many. But the protestants are many sects, each of which are gathered together in sentiments and doctrine, and are bound in bundles by their rulers of faith, and church rolls, and are undoubtedly the tares alluded to in the parable. Those sects make an open profession of Jesus Christ and his gospel, but worship the beast and believe the sacraments of the holy catholic church to be necessary to salvation. As such, they are the avowed enemies of Jesus Christ and his gospel, and their doctrine destructive to the happiness of mankind; they are living on the fat of the land by their begging societies; are bringing accusations against all who do not think and act as they do; and whole states and kingdoms are often in confusion in consequence of their divisions, and calumniations. As such, it is necessary to the peace and happiness of mankind, that those characters should be judged by the gospel of Jesus Christ, and dealt with accordingly: which sentence, will be to cast them into a furnace of fire, where they will weep and gnash their teeth.

Another parable, same as first, Matth. xiii. 47 to 50, Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be in the end of this world; the angels shall come forth and sever the wicked from the just, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. This parable means the same as that of the tares of the field, and closes with the same sentence on the wicked, as the former doth on the tares, each of which will be fulfilled at the end of this world. The word world, signifies dispensation; the dispensation of the legal priesthood was called world; in the end of which, Paul says, Heb. ix. 26, That Christ came to put away sin by the sacrifice of himself. The world to which these parables relate, is the dispensation of the gospel: in the end of which, the general judgment will sit; the tares be condemned and cast into a furnace of fire. The reader will observe in the parable of the net, that the wicked are separated from the just. Who are the just? an apostle says, that the just shall live by faith; (see Rom. i. 17.) The professed christians cannot be called the just, for they glory in their sacramental works. As such, they cannot be the just, or they would live by faith, and not by the sacraments of the holy catholic church. So I conclude that they are the wicked; and that they will be severed or separated from the just, and be cast into a furnace of fire, where they will wail and gnash their teeth.

I will give a further account of the wicked: The wicked are those characters who are led by a persecuting spirit; the enemies and opposers of Jesus Christ and his gospel. See Acts of the Apostles ii. 23, Him being delivered by the determined council and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain. Here, the word wicked is applied to the enemies and crucifiers of Jesus Christ. See also, the case of Simon, who wished to purchase

the gift of the holy ghost with money, whom Peter thus answered:—Thy money perish with the, repent of this thy wickedness, &c. See Acts viii. 18 to 22. See again, 2 Thes. ii. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him. The subject of which the apostle is treating, is the coming of the Lord Jesus Christ. For it appears that the Thessalonians were of opinion, that the coming of the Lord, or general judgment, was then nigh at hand; and this chapter is written the better to inform them of that great event. Verse 2, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us; as, that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that while I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed, &c. There, the man of sin, the son of perdition, and that wicked, mean the same, and allude to the popes. The pope for the time being, is head bishop of the church; and he is the great enemy and opposer of Jesus Christ and his heavenly kingdom. This is the enemy that sowed the tares among the wheat. This the god who has made that to be sin, which was no sin; and that which was no sin to be sin: he is the sovereign judge of controversy, who cannot err. And in him the protestant reformers trust. For say they, I believe in the holy catholic church; her sacraments are necessary to salvation, and the observation of them prove our faith and love to the holy catholic church. The tares are the children of the wicked. See David's Ps.

ix. 15, 16, The heathens are sunk down in the pit that they made: in the net which they hid is their own foot taken. The wicked is snared in the work of his own hands. Here the patriarch says, in the net which they hid they are taken. The heathens are infidels, or unbelievers. Those are hid in the net of the apostles, (New Testament) and in this they are taken. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. The apostles must necessarily make use of ways and means to gather up those offenders, and the new Testament is the net, by which they do thus; and in this net the professed christians say they are hid, and in this net their foot is taken. That is, they are snared in the works of their own hands; for they are led by the same persecuting spirit of those who crucified the Lord, and the primitive christians, and of those who worship the image of Jesus, of Mary and the Saints; for say the professed christians, we believe in the holy catholic church: and they are finally caught in the net, in which they hid: and are snared in the works of their own hands. And to this end, the patriarch says in this same 16th verse, The Lord is known by the judgment he executeth. Verse 17, That the wicked shall be turned into hell, &c. So I conclude, that the wicked are those who worship that which is not God, as all professed christians do; for they acknowledge to believe in the holy catholic church, and embrace her sacraments as necessary to salvation. And now, if it can be proven that the holy catholic church is really God, then the protestant reformers shall be acquitted; but if on the contrary, it can be proven that the holy catholic church is not God, nor her sacraments necessary to salvation, then the protestant reformers stand condemned, and the wrath of God in the letter abideth on them, and the general judgment will be the executive power of the gospel, which will put an end to the enemies and opposers of Jesus Christ and his gospel. I will now notice St. John's discipline of the general judgment. See Revelations xx. 11 to last verse. And

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great stand before God; and the books were opened; and another book was opened, which is of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. This is St. John's account of the general judgment, in which the reader will observe, that previous to the judgment he saw a great white throne; and him that sat on it; from whose face the earth and the heavens fled away; and there was found no place for them. The reader will recollect that I before asserted, that previous to the general judgment, the kingdoms of this world would all become one grand kingdom: and the throne of this universal kingdom is the great white throne alluded to. In St. John's vision of the seven trumpets, he says, Rev. xi. 15. And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become of our Lord and of his Christ: and he shall reign forever and ever. The reader will observe, that I have left out the supplied words in this verse which are, "the kingdoms," these words are not found in the original, and are added by translators in order to help the sense, and are always found in Italics, and in this place the supply ought to read, the kingdom, for he says that the kingdoms, which is plural, and means many, are become the kingdom as one of our Lord and of his Christ; and he shall reign forever and ever. See verse 18. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged. This passage, relative to sounding of the seventh trumpet, literally proves that the kingdoms of this world will become one king-

dom previous to the general judgment. See Prophet Daniel relative to this great and important event: Chapt. ii. 44, And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. See chapt. vii. 13, 14, I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed. Those passages as fully prove that there shall be an universal kingdom, as any one thing can be proven. And he, the prince, emperor, or king, of this universal kingdom, will be like unto the Son of man: that is, he will rule with the spirit and power of Jesus Christ. See again, Daniel vii. 21 to 25, inclusive. In these verses the prophet gives a description of a king, or kingdom, who made war with the saints, and prevailed against them until the same Ancient of Days came, and judgment was given to the saints, who possessed the kingdom. And then in verse 23, 4, and 5, the prophet describes the Roman empire as wearing out the saints of the Most High, whose kingdom would be divers from all kingdoms, which would devour the earth, tread it down and break it in pieces. This I conceive to be the Roman empire previous to her becoming christian. And the ten horns out of this kingdom are ten kings which shall arise; and another shall arise after them; and he shall be divers from the first, and he shall subdue these kings. This is the Roman papal empire, or holy catholic church. And the king that was divers from the first, which also subdued these kings, he shall speak words against the Most High; and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. This

is the celebrated Roman catholic church; she is the power that subdued these kings, who also speaks great words against the Most High, and thinks to change times and laws, but they are given into his hands only 1260 prophetic years, equal to 1243 of the present years. Verse 26, But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end: 27, and the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here again is positive testimony relative to the kingdoms of this world all being united into one kingdom. And reason teaches us, that a universal kingdom is necessary to a universal peace and happiness on this earth. So I am inclined to think that agreeable to scripture prophesy, the kingdoms of this world will all be united into one kingdom, by or before the year 1843. And him that has the rule thereof will be like the Son of man, as the prophet has foretold; that is, he will execute justice and judgment. He is the Michael who the prophet Daniel speaks of, chapt. xii. 1. The word Michael signifies, to be like God, or Jesus Christ; and so says Daniel, chapt. vii. 13, I saw the night vision, and beheld one like the Son of man. See 14, and to him was given a kingdom, that all people, nations and languages should serve him. Our saviour always called himself the Son of man. Daniel says that the universal prince is like the Son of man. So Michael, chapt. xii. 1, and the one like the Son of man, chapt. vii. 13, are undoubtedly the same person; who will be universal prince, let him come when he may. And now we come to St. John's general judgment. And I saw a great white throne, and him that sat on it. This is the throne of Michael the universal prince, or prince of the habitable earth. Him that sat thereon is the Michael, like God, or like the Son of man, that is in the spirit and power of the Son of man; before whose face the earth and heaven fled away; all earthly powers submit to him, and all

former rules and regulations cease to exist, for there was no place found for them. This done, the judgment sits. The judgment—that court of the Jews, which judged by the law, was called the judgment. See St. Matth. v. 21; And that court that judgeth by the gospel of Jesus Christ is called the last judgment. For this prince of the habitable earth, being Michael, or like God, and as Daniel says, like the Son of man, he will judge by the gospel, and his court or universal council will be the general and last judgment. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things, which were written in the books, according to their works.

I will in the first place, take notice of the dead.—Dead, death, and die, in the scripture sense, often signify the carnal mind, which is at enmity against God. In testimony of which, see Rom. viii. 6, For to be carnally minded is death; but to be spiritually minded is life and peace. This testimony says, that the life and death, is the different states of the mind or soul. See prophet Ezekiel xxxiii. 11, Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel. The death here spoken of, is evidently the carnal mind, for they were commanded to turn from their evil ways and live; and let them have been ever so righteous, they must die, literally, and turn to dust. But if they turned from their evil ways they should live; which clearly proves that the life and death here spoken of, is the spiritual and carnal mind, as the apostle also bears witness. Again, John xi. 25, 26. And Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. The apostles undoubtedly believed in Jesus Christ, but they are all literally dead and their bodies turned to dust; and he says positively, that whosoever liveth and believeth on him

shall not die; that is, whosoever liveth and believeth in me, shall never be carnally minded and at enmity with God. This is undoubtedly his meaning. Again, God said to Adam, Gen. ii. 17, Ye shall not eat of it; for in the day thou eatest thereof thou shalt surely die. Adam both touched it and eat of it, and lived 930 years after, before he returned to dust; which again proves that this death was the carnal mind. From which testimony, I am clearly of opinion, that the word dead, often signifies the carnal mind, and not dead bodies: for dead bodies cannot stand; and St. John says he saw the dead, small and great, stand before God; which dead were not dead bodies, but bodies led by a carnal mind. Stand before God: all men stand before God literally speaking. But the carnal minded or dead, small and great, are now to be judged. As such, they are said to stand before God, or before the power of God. And the books were opened. The books, is plural, and signifies more than one: the books, is the Old Testament; this is the books, for each prophet's writings are called the book; all bound in one volume, it is called the books. And another book was opened, which is the book of life. Book is singular, and signifies one; and this book is the book of life, or New Testament. And the dead (carnal minded) were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it:—all carnal minded seamen are judged as well as landsmen. And death and hell gave up the dead which were in them, and they were judged every man according to their works.

Death and hell.—At the opening of the fourth seal, a pale horse made his appearance; and his name that sat on him was death, and hell followed with him. This pale horse was the reformation from popery. Death is the protestant reformers; and hell the troubles and contentions which have always accompanied them in all their devotions. However, I will attend to the seals generally, hereafter. All protestant reformers, or all professed christians who believe in the sacraments of the catholic church, will be delivered up to the gene-

ral judgment, and every one judged according to their works.

And death and hell were cast into the lake of fire.—All professed christians, as aforesaid, cast into a lake of fire, the same as the tares. This is the second death:—that is, the destruction of those characters aforesaid, is the end of sin: the carnal mind is the first death; and the end of sin is the second death. And whosoever was not found written in the book of life was cast into the lake of fire;—this verse proves the fact, for St. John, in chapter xiii, after describing the beast, says, verse 8, And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world. This testimony proves beyond doubt, that it is the worshippers of the beast, who are judged at the general judgment and cast into the lake of fire. For he says that all who dwell upon the earth shall worship him whose names are not written in the book of life. And them he says whosoever was not found written in the book of life, was cast into the lake of fire, which is so plain that comment is unnecessary.

It now remains to show what this lake of fire is; which is best determined by the testimony of the apostle, and the angel's explanations. The reader will notice that it is the great whore that is judged. See Rev. xvii. 1, I will show unto thee, the judgment of the great whore that sitteth upon many waters. Which waters the angel says, verse 15, are peoples, and multitudes, and nations, and tongues. The great whore is the doctrinal tenets, and sacraments of all protestant reformers: the whole mass of people who believe in those tenets and sacraments, are the many waters; those waters collected together into one place is a lake; the persecuting principles by which the different sects are governed, strive against the spirit or fire. The different sects of protestant reformers will all be gathered together into one place, immediately previous to, or after the judgment; or their being gathered together into one place, is the judgment. See seven vials of the seven last plagues. Rev. xvi.

These vials are all poured out on those men who have the mark of the beast, and them who worship his image. And when the sixth vial is poured out, three unclean spirits go forth, to gather those worshippers of the beast, all together to the battle of that great day of God Almighty. So I conclude that the lake of fire is the whole number of protestant reformers, the worshippers of the beast, the tares, &c. assembled together into one place: called in the Hebrew tongue Armagiddon; or mountains of destruction. This done, the most awful, dreadful, distressing, and murdering persecution that ever was, since there was a nation or ever will be, will immediately commence. Each sect will contend for the supremacy: and the watch word will be the name of the sect, to whom the party challenged, may belong. This will be the battle of that great day of God Almighty. Why it is called the battle of God Almighty, is because it is a contention between flesh and spirit: the spirit striving against the flesh, and the flesh against the spirit; and as all protestant flesh will then be destroyed, by the power of the spirit, the spirit will have the victory; as such, it is called the battle of that great day of God Almighty.

This will be a never-ending proof to the balance of mankind, of the great error by which those sects have been led. And then shall the righteous shine forth as the sun in the kingdom of their Father. Matth. xiii. 43; and Rev. 21, I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. A new heaven.—I have before observed that heaven signified happiness on this earth. As such, the new heaven is a new rule or order of happiness amongst mankind. And a new earth;—the word earth, signifies the human body, as proven in the account of creation. The new earth signifies new bodies, not literally new, but new in principles; that is, no more to contend against each other, but new in their nature; for each will love his neighbour as himself: for he says, verse 2, 3, 4, And I, John,

saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Verse 5, And he that sat upon the throne said, behold I make all things new. And he said unto me, write; for these words are true and faithful. This last quotation is a description of Christ's kingdom fully established on this earth. And as a further proof that all those things will come to pass in this life, observe, 'the holy city comes down from God out of heaven,' and that God is to wipe away all tears, no more crying, and that the same Michael, or him that Daniel said was like the Son of man, is still on the throne, and proclaims that he maketh all things new. These things prove that the general judgment and the final restoration of universal peace and happiness with mankind will be on this globe of earth and water. For spirits do not cry, feel pain, or sorrow. Again, see Daniel xii. 1, And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation to that same time: and at that time thy people shall be delivered, every one found written in the book. And at that time:—the time here alluded to, is the struggle of Michael for his universal dominion; which will truly be a time of trouble, such as never was. For all kingdoms, nations, states and provinces, must be revolutionized, and be united into one kingdom: this kingdom to be governed by Michael, or like God, or like the Son of man, who will rule all men with most just judgments. All things whatsoever ye would that men should do to you, do ye even so unto them, will be the governing principle of this glorious kingdom of heaven. But

the changes necessary to this glorious event will truly be a time of trouble. All worshippers of the beast delivered up, all tyranny and oppression, weights, boundaries, and measures, will vanish: trade and commerce, which hitherto has been carried on for the sake of gain only, will henceforth be for the mutual and equal accommodation of all men. And during this time of trouble;—Thy people shall be delivered, every one found written in the book. Here is the same book that St. John has. St. John says, And whosoever was not found written in the book of life was cast into the lake of fire. Daniel says, every one found written in the book shall be delivered. All professed christians who believe the sacraments of the holy catholic church to be necessary to salvation, will be delivered into the hands or power of Michael, and be commanded or gathered together into one place. (St. John xvi. 13, 14,) and this place is the lake of fire, which will be an ever memorable end to the worshippers of the beast. And then will be heard the joyful sound, peace and good will towards men. See Rev. xix. 1, 2, And after these things, I heard a loud voice of many people in heaven, saying, Allelujah, salvation, glory, honour and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. The angel, chapt. xvii. 1, shewed John the judgment of the great whore that sat on many waters. And here it is that God is praised for judging the great whore. Even so thy will be done O God. The balance of mankind are already judged; see Rev. 7. The servants of God are sealed in their foreheads; of all nations, and kindreds, and people and tongues; of whom the angel said, verse 14, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. And again, chapt. xv. 2, And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark,

and over the number of his name, stand on the sea of glass, having the harps of God. And they sung the song of Moses. They sung the song that Moses and the Israelites sung when they had escaped the hands of persecuting Egypt, and looked back, and saw the horse and his rider drowned in the sea. See Exodus xv. So in like manner when the servants of God, obtained a victory over the beast, his image, &c. and see the total overthrow of all sects of protestant christians, who are daily and hourly accusing of us, calumniating and threatening of all men with hell and never-ending torments, because they do not join their respective churches and pay into their pockets; when we behold their final overthrow, we will sing the song of Moses, &c. for our happy deliverance from the persecuting tyranny of those deluded mortals.

Thus I have given the reader my opinion on the general or last judgment, and shewed the testimony on which my belief is founded, and earnestly recommend to all men, the necessity of reading the scriptures. They show the final salvation and happiness of all men. The New Testament is intended to act in a two-fold sense. First to show that Christ put an end to sin by the sacrifice of himself. And secondly, to act as a snare or nett; to catch Christ's enemies or opposers. It is an unpleasant thing to be the messenger of bad news, which I am to the protestant reformers. But it will be recollected that my news to them is not so bad, as the news which they are daily proclaiming to mankind. They say that the sinners will be tormented to a never-ending eternity. My news threaten them with torments in this life only. As such, I do consider that my news is good; compared with that of the protestant clergymen. But I recommend to the reader to search the scriptures and judge for himself. Counting assuredly that God governs all things, ways, and means, by his unchangeable omniscience. To which end, Thy will be done O God, on earth as it is in heaven. Have the government of the flesh, as thou hast of the spirit. Amen.

I. J. FOSTER.

NO. V.

ON ATONEMENT.

A DISSERTATION ON THE REVELATION OF ST. JOHN;

TO WHICH IS ADDED,

TESTIMONY RELATIVE TO UNIVERSAL SALVATION.

I am well aware of the explanation that the learned doctors of divinity have given of St. John's vision of the seven seals and seven trumpets. I am also well aware of the great error which prevails in the world relative to these visions, by reason of such erroneous explanations.

St. John knew to whose care the scriptures of the New Testament would be committed; and he also knew that all the black powers of idolatry would be strongly exerted against the love, meekness, justice and mercy of the followers of the Son of man; and his revelation is intended to shew the commencement of the gospel day; the great opposition to that glorious day; the tri-

umph of idolatry over that day; the re-establishment of idolatry on the blood of the martyrs of the blessed Jesus, under the name of christian; how long this state of things would continue; the great events which would tend to the final success of Christ's gospel kingdom; the universal joy and happiness of all men in consequence of the kingdom of Christ's being established on this earth on the ruins of antichrist, and all enemies put under his feet.

The reader will observe that the revelation of St. John is addressed to the seven churches of Asia. To each church the Saint is careful to enumerate the trials, afflictions and want of faith, that they would severally undergo. This done, chapt. iv. He looked and behold a door opened in heaven, he heard a voice as of a trumpet, which invited the saint to come up. And he, the speaker, would show him things which must be hereafter. In chapt. i. 19, the Saint is commanded to write the things which he had seen, the things which then were, and the things which were then to come. The state of Christ's church in the beginning, the state of it at the time of this vision, and its state from thence to the end of the gospel dispensation. All of which states or circumstances, St. John has characterised in the opening of the seven seals and the soundings of the seven trumpets. Which things I will endeavor to unfold; and as I shall not insert the whole passage as it stands recorded by the Saint, I request the reader to keep his bible at hand, read, think, and judge of these things for himself:—

Rev. v. 1, And I saw in the right hand of him that sat on the throne, a book written within, and on the back side sealed with seven seals.

This book which was written within and sealed with seven seals, contained a prophetic account of the gospel dispensation from first to last; and the introduction of the reign of the Holy Ghost or the Millennium; when the kingdoms of this world become of our Lord and his Christ; God dwell amongst men and be their God and we shall be his people.

The Lion of the tribe of Judea, the root of David, prevailed to open the book and loose the seals thereof. —This Lion of the tribe of Judea, is Jesus Christ the root of David. He it is that loosed the seals and made known to St. John the things that should be hereafter.

The first seal. Chapt. vi. 1, 2, A white horse made his appearance, and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer.

The mysteries of the first seal open to our view the following:—A white horse typifies the gospel of Jesus Christ; which is pure, holy, merciful, loving, forgiving, productive of peace and good will towards all men. In a word, the Saviour said his doctrine was not his but the Father's. See John vii. 16. As such, this is a white horse, which signifies purity. The rider is Jesus Christ and his followers, and to them was given a crown of immortal glory and honor. And he went forth conquering and to conquer. In his first commencement of gospel instructions, both Jesus and his apostles went forth conquering. And that he will finally conquer, is evident, for he has the keys of death and hell, and must reign until he hath put all enemies under his feet. Why it is said he had a bow, is, that the bow was the instrument of warfare in the days of the Son of man and the primitive christians. Not that the bow was used by any of them, by any means; but as the gospel, to all who believed, was destructive of the use of all implements of war, he is said to have a bow. Which bow was the executive powers of the gospel. The conquering powers of the gospel continued to prevail through the world until the bow or sword of the red horse overcame it—313. Which things I have before noticed in No. iv. So I conclude that the first seal opens the gospel dispensation by Jesus Christ, which has continued to prevail (though in silence) ever since the end of the 10th persecution; for all men who observe none of the outward ordinances and ceremonies of worship taught in our world, worship God in the spirit of the heavenly man, and have faith in him who justifieth the

ungodly; who will finally, and that quickly, conquer their persecuting enemies.

Second seal. Verse 4, When the second seal is opened, a red horse made his appearance, and it was given to him who sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

The second seal is opened the year 65, when the emperor of Rome set fire to that city, and laid the blame on the innocent christians. By this measure he started a persecution against the innocent followers of Christ. A red horse signifies the doctrine of persecution against the white horse. Which red horse made his appearance the year 65 as above; the rider on the red horse was the authors, promoters, and executors of the ten general persecutions which the Romans carried on against the primitive christians, which terminated in the silence of those who rode on the white horse; which opened the way for a black horse.

Third seal. Verses 5, 6, And when the third seal was opened, a black horse made his appearance; and he that sat on him had a pair of balances in his hand, and a voice is heard, saying, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil nor the wine.

The black horse made his appearance in the year 306, when Constantine began his reign. A black horse signifies idolatry, a doctrine of enmity, iniquity, tyranny, or persecution, under a pretence of holy zeal. Thus Constantine commenced his reign the year 306, about the middle of the tenth and last general persecution against the primitive christians. And under a black pretence of favouring the christian name, who were all already cut off by the Roman sword, this most christian emperor recalled the persecuting armies and gave free toleration for all to worship as seemed good. What is this done for? Because the primitive christians are all put to sleep, and we have to sow tares among the wheat. And now it is, in the reign of Constantine, that the black system of idolatry is reinstated under the empty

name of christian, on account of that image which is yet the principle god of the Romans, to wit, the image of Jesus on the cross. The black horse is the black system of idolatry, under a hypocritical pretence of faith and love to God; which black system of iniquity commenced with the reign of Constantine the great, and continues to this day, though greatly divided. I am well aware of the exalted character, which learned divines have given of the christian emperor Constantine. But I will show the reader that this christian emperor is he who caused the tares to be sowed amongst the wheat. The reader will recollect that the first persecution under the red horse commenced the year 64, the second 95, the third 100, the fourth shortly after, the fifth the year 127, the sixth 235, seventh 250, eighth 257, ninth 274, the tenth and last 303, which lasted ten years. And from the same chronology, in the year 142, the feast of lent was instituted; the same lent now observed by the Roman catholics. In the year 153, consecration of churches was instituted. In the year 157, penance (now repentance) first enjoined as a punishment for sin. In the year 158, the title of pope was bestowed on the bishop of Rome. In the year 167, baptismal founts were introduced into churches. In the year 190, confirmation was made a sacrament in the church. In the year 217, church yards were first consecrated and set apart for the benefit of church revenue. In the year 270, the first monastery was founded. The year 308, the first body of cardinals were created, by whom the pope is elected out of their own number. In the year 316, surplices were first worn in churches by the priests, which is yet the custom of the catholic, episcopalian, and unitarian priests. In the year 325, the first general council of Nice was in session, and the Nicene creed composed: which is the constitutional creed of all the creeds in the Roman and protestant churches. The year 350, church music was introduced. This year, the annunciation of the blessed virgin Mary was first observed. The year 359, the festivals of the

saints were instituted, which are yet observed by the catholics. The year 387, anathemas were first used in the church, which means the turning out a member, and pronouncing vengeance against him, &c. The year 394, mass was first celebrated in Latin, which is yet the case with the catholics, &c. &c.

The intention of this scale of chronology, is to show to the reader that the Romans, whilst employed abroad, in shedding the blood of the primitive christians, were also busily engaged at home, sowing the tares; that is devising a new system of idolatry, to be called christian, in order that it cannot be told from the good wheat until it brings forth fruit. Thus, during the worst of their persecutions abroad against the primitive christians; they are engaged at home, establishing the feast of lent, consecrating churches, teaching repentance to be necessary to salvation, bestowing on their bishop the title of pope, introducing baptismal founts (stone vessels in which the water for holy baptism is contained) into their churches; which are yet seen in the catholic and episcopalian, as well as presbyterian churches; establishing the ordinances of baptism, confirmation, penance, prayer to the image, or public prayer, forming their creed, introducing the surplice, marriage vow, praying for the sick, &c. Thus whilst the Romans were engaged in the bloody persecution of the primitive christians abroad, the Emperor is countenancing the black system of idolatry, under the wicked pretence of its being the religion of Jesus Christ, when in truth, it is the religion of the barbarous persecutors of Christ and his followers. This is the black horse, and the good christian Emperor Constantine cherished this abominable system of idolatry.

Historians who have written of the glorious reign of Constantine, relate, that the most remote and barbarous nations were converted to the faith of Christ; that is, they began to believe that Jesus Christ was really and essentially God, very God and very man, as the famous Nicene creed, which was invented during

the reign of this celebrated christian emperor Constantine asserts. And that the image of this very God and very man, was the proper image for all earthly worshippers, in preference to the gods of the Greeks or Romans. And as water baptism was the initiating ordinance to the worship of the image of that God who came by water and blood, vast multitudes, of all descriptions of persons and characters, are baptized with water, and impressed with the sign of the cross in their forehead. The ordinance that the pope and bishops was divining, whilst the Roman sword was hilted into the bowels of Christ's followers, is now freely tolerated by Constantine. If the primitive christians could have consented to those idolatrous sacraments, penance, baptism, confirmation, extreme unction, feast of Bacchus, &c. they would not have been persecuted; but those holy men of God could not help exclaiming against idolatry, and for this cause they are all put to sleep; and tares sown amongst the wheat; (false doctrine taught) and free toleration given to worship as you please, and no one to exclaim against you: the bishops and pope of Rome by this time have their new system of idolatry ready for market, which is perfectly black. Thus I am clearly of opinion that the reign of Constantine, opened the way for the establishment of popery, that black system of iniquity taught by the Roman catholic church. So the second seal was opened the year 313, the end of the last general persecution, and by the year 600, the church of Rome cut a shine. For the bishops and the pope from the year 313, to 600, had established a system of religion, suitable to the spirit of the times; judeaism, idolatry, and barbarism, all mixed together, constitute the triple crown and sceptre. And now the black horse is presented to view with his Nicene creed, and seven idolatrous sacraments; penance, baptism, confirmation, feast of Bacchus (now called eucharist) extreme unction, orders, and matrimony. The pope of Rome for the time being is head bishop of the church, seated in the chair of St. Peter,

and has the keys of eternal justice; is the grand arbiter of all spiritual concerns, and the dispenser of pardons for all sins, past, present, or to come. Here is the black horse of iniquity, and he that sat thereon had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The reader will recollect the glorious days of the primitive christians. See Acts ii. 44, 45. And all that believed were together, and had all things common; and sold their possessions and goods, and made distribution to all, as every man had need. Again, Acts iv. 34, 35, Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold, and laid it down at the apostles' feet; and distribution was made unto every man according as he had need. Here is that purity possessed by the rider on the white horse. See Matth. vii. 12, All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets. Here is that glorious system of purity which rode on the white horse. But the red horse or rider, put the rider on the white horse to sleep; and then came the black horse, whose rider had a pair of balances in his hand, which signifies strictness; no longer are the blessings of life to be enjoyed in common, but a measure of wheat for a penny, and three measures of barley for a penny: bread stuff shall hereafter be bought and sold by measurement, as well as every article of provision strictly weighed in the balance, and rated agreeable to the times; a measure of wheat for a penny, and three measures of barley for a penny; according to the scarcity of the article, and the demand. Thus the reader will see, that the glorious purity of the primitive christians, was destroyed by the sword of him who sat on the red horse, or persecuting Rome. This done, the black system of paganism, superstition and idolatry, is erected on the

ruins thereof; weights, measures, and boundaries, instituted, and the land divided for gain, as the prophet Daniel had foretold, chapt. xi. 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge increased with glory: and he shall cause them to rule over many, and shall divide the land for gain. Here the prophet foretold what the rider on this black horse would do: and truly the Roman church was instrumental in reinstating idolatry, as well as weights and measures; who also divided the land for gain. Thus saint George shall have England, Saint Andrew Scotland, Saint Dennis France, Saint James Spain, Saint Mark Venice, &c. And all the black iniquity of the black horse, yet prevails in our world, to the shame and contempt of him who sat on the white horse, whose gospel we all profess to believe.—This done, the way is prepared for another horse that was pale. Each horse signifies the doctrine or rule of faith, by which the rider is governed. Thus the white horse, the executive power of the gospel; the rider, those who believed the gospel in the days of the primitive christians. The red horse signifies the doctrine of persecution; the rider the executive power of a persecuting spirit, typified by a great sword. The black horse the doctrine of hidden idolatry, iniquity, &c. The rider the executive power of this idolatrous system of iniquity, under a pretence of christian religion. Which abominations gave rise to to a pale horse.

Fourth seal. Verses 7, 8, And I looked and beheld a pale horse; and his name that sat on him was Death, and Hell followed with him; and power was given unto him, over the fourth part of the earth; to kill with the sword, and with hunger, and with death, and with the beasts of the earth. A pale horse is the doctrine and sacraments of idolators, taught to be necessary to salvation. This pale horse is the creed and sacraments of the church of Rome. And the rider is the protestant reformers of every denomination. The pale horse made his full appearance about

the year 1696, when protestantism was established over popery. About the year 1520, Luther and Calvin, the champions of the reformation, began to expose the errors of the catholic church; and by these measures they soon had power over the fourth part of the earth (all Europe) to kill with the sword, and hunger, and with death, and with the beasts of the earth. And in the exercise of this power, Europe, the fourth part of the world, was drenched with blood; for the catholics opposed the doctrine of Luther and Calvin, with sword in hand; but the doctrine still flourished and gained reputation, which furnished slaughter for the catholic sword. Thus from the year 1520 to 1696 and 7, Europe was at war on the great subject of religion, and to the confusion of all catholics, the protestant reformers succeeded, and their religion was established over catholicity; and the kingdoms which for ten centuries had given their power and strength to the Roman catholic church, on account of this great reformation, gave their power partly to the protestants; and what was a death blow to the catolics, they are stopped in their persecutions; here is a check to him or the red horse.

The creed and sacraments, which were invented by the Roman bishop, during the period of their ten persecutions against the primitive christians, which creed and sacraments are all idolatrous, are the horse on which the protestants all ride, which is a pale horse; that is, they have no authority for the creed and sacraments, by which they are governed, only the Roman catholic church; which they condemned during their struggle for reformation. As such their horse is very pale; no creditable authority for the same; all scripture condemns them; and consequently they are pale, a counterfeit, and pass for that which they are not; this is the horse which is nearly broken down by the vast weight of his riders, who from their great division about the way, are unquestionably lost in the wilderness of sin, and in the bye paths of iniquity. This pale horse or creed and sacraments are now taught to

be necessary to salvation; as such his rider is called Death. Which death, is the carnal mind; or enmity against God. See Rom. viii. 6, 7. For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God. The rock on which the protestants built their Babel, is the creed and sacraments of the persecutors of Jesus Christ and the primitive christians; as such it is a system of iniquity and persecution against Christ and his followers; and consequently all who embrace them are at enmity against God, which is death.

These had power to kill with death, as well as with the beasts of the earth, hunger, and the sword. Which death, is the carnal mind aforesaid; by means of their iniquitous system of enmity and lying hypocrisy, a few weak minded persons are induced to embrace their religion; which is a system of enmity against God; and consequently all who embrace it are dead. It also appears that Hell followed with Death, who was on the pale horse. Hell, as I have before proven, signifies condemnation in the understanding, occasioned by contrary principles of the mind: which is the situation of all who embrace the pale doctrine of protestantism. So I conclude that the whole band of protestants are death and hell, who are to be cast into the lake of fire. Rev. xx. 14. The peace of Ryswick, 1696–7, gave power to the pale horse; and his rider, since that time, has travelled into all parts of the world in quest of prey for Death.

The fifth seal. Verses 9, 11, And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed, as they were, should be fulfilled.

This seal signifies the grief and astonishment of all good men at the prospect of the establishment of protestantism; for they anxiously hoped for deliverance from the persecuting, iniquitous doctrine and power of the Roman church; but on seeing the two churches established, they are greatly astonished, and cry, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them. Which robes are the righteousness of saints; all men who are not observers of sacraments and ordinances, are those whose souls are under the altar; that is, they are no longer allowed to speak publicly of their faith in Christ for salvation, by reason of the persecuting inquisitions of the catholics, and the abusive threats of the protestants; but their minds, which is the soul, are concealed under the altar, or in their breasts, from whence they commune with, and put their trust in Him that justifieth the ungodly.

Sixth seal. Verse 12 to last. This seal shews the total downfall of the idolatrous Roman church, which commenced at the time of the establishment of the protestant reformation, 1696, or thereabouts. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand.

This seal shews the calamity and distress of all catholic christians at the prospect of protestantism being

advanced to the thrones of Europe. Those idolaters, who were the descendants of the persecutors of the primitive christians, and who had divined the black system of idolatry upon the blood and ashes of the primitive christians, now expect a just reward; and seeing that Christ's gospel had got out of their hands, where it had for ten or twelve centuries been concealed; and knowing that the whole volume of the New Testament condemned their black religion; they no doubt expected the great day of judgment was at hand; and to this end, called on the rocks and mountains to fall on them and hide them from the face of them who sat on the thrones of Europe, and from the wrath of the Lamb, or condemnation of the New Testament.

And I beheld and lo, a great earthquake;—earthquake in the prophetic sense, signifies a revolution of a kingdom or nation. This great earthquake was the great revolution of the kingdoms of Europe from the catholic to the protestant faith. And the sun became black as sackcloth of hair, the moon became as blood, and the stars of heaven fell. Sun, moon, and stars typify the king, officers and subjects of a kingdom. In this earthquake or revolution, the sun or king of Rome (the pope) became as black as sackcloth of hair; that is, his doctrine and character was exposed by the protestant reformers to all Europe; and his indulgences, his purgatory, his image, and his persecuting sword, rendered his character as black as sackcloth of hair. And his officers (cardinals, bishops, and priests,) who were typified by the moon, became as blood; that is, many of them are slain during the wars of the reformation, and all that were not, lost their lustre or brightness by reason of the triumph of the protestants. And the stars of heaven or the subjects of catholic faith, fell to the ground; many of them were slain during the wars in Europe which led to the establishment of the protestant faith. The heavens departed like a scroll when it is rolled together, and every mountain and island were moved out of their places. This verse shews that by reason of the great earthquake or reformation from

popery, that mankind would be freely privileged to read the scriptures and judge for themselves. Which scriptural testimony at once condemned the doctrine of the church of Rome relative to heaven or happiness, and caused them to depart from the understanding as a scroll when it is rolled together. And every mountain and island were moved out of their places. Mountains and islands hinder us in our progress by land or sea; so, in like manner, the doctrine of devil, hell, and endless misery (obstacles to faith) by reason of the gospel light, are all removed out of their places; they no longer have place in the human understanding.

To shew to the reader's satisfaction, the propriety of the explanation which I have given of the sixth seal, I will introduce other testimony, which was delivered on similar occasions:

The destruction of Babylon predicted by the prophet Isa. chapt. xiii. 9, 10, Behold the day of the Lord cometh both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinner out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And again, the judgment upon Idumea, see Isa. xxxiv. 4, And all the hosts of heaven shall be dissolved, and the heaven shall be rolled together as a scroll, and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree. See also, the destruction of Egypt foretold by the prophet Ezekiel, chapter xxxii. 7, 8, And when I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. Our Saviour makes use of the same figurative expressions when he foretells the destruction of Jerusalem. See Matth. xxiv. 29, Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall

from heaven, and the powers of heaven shall be shaken.

To prove to the reader that those expressions of the Saviour alluded to the destruction of Jerusalem, the legal priesthood and end of temple worship, see verse 34, Verily I say unto you, this generation shall not pass until all these things be fulfilled.

From these quotations the reader will see that the same figures are used concerning Babylon, Idumea, Egypt, and Jerusalem, which St. John makes use of concerning the destruction of the Roman catholic church by the reformation or great earthquake; and the peace of Ryswick gave a general triumph to the protestants over the catholics; after which, the affairs of Europe were a little calm. In allusion to which, St. John begins, chapt. vii. as follows:—

And after these things. What things? The things or circumstances relative to the progress and establishment of the reformation over popery. I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and sea, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. From this testimony I learn that the doctrine or creed and sacraments of the protestant reformers were not to be preached freely in the four quarters of the world, until the servants of God were sealed in their foreheads. Those that were sealed, I learn, were not to be deceived by the imposition of the protestants' doctrine. Here follows the number sealed: of each tribe of Israel were sealed twelve thousand; there being twelve tribes, and twelve thousand of each tribe sealed. I am of opinion that the whole family of the Jews were sealed, as well as all their posterity; particularly, as those people have not been deceived by the protestants, notwithstanding their great exertions to do so. Which also agrees with the opinion of St. Paul.

Rom. xi. 26, And so all Israel shall be saved. After the twelve tribes are sealed, he says, verse 9, I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. This vast multitude who are clothed with white robes, are also sealed in their foreheads with the seal of the living God. Which is evident from verses 13, 14, 15, And one of the elders answered, saying unto me, what are these arrayed in white robes; and whence came they? And I said unto him, sir, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple. From this testimony, it appears that those who were sealed are those who have the white robes; who also serve God in his temple. God's temple is the human body, for the apostle says that God dwelleth not in temples made with hands. And again he says, 1 Cor. iii. 16, 17, Ye are the temple of God. And again, Whose temple ye are.—Moses. Deut. vi. 4, 5, Here, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Here Moses taught to love or serve God with the soul, which is the mind, as I have before argued. And to this St. John agreeth saying, the sealed are before the throne of God, and serve him in his temple; which temple is the human body, and the soul the mind; and thus serving God, those who are sealed pay no respect to outward forms and ceremonies of worship, which is death.

Seventh seal. Chapt. viii. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

This silence typifies peace on earth, or respiration to prepare the mind for the great events contained in the mysteries of the seven trumpets. Verse 2, seven angels make their appearance, to whom were given se-

ven trumpets. Verse 3, Another angel maketh his appearance with a golden censer, to whom was given much incense to offer with the prayers of all saints, (those who were sealed and clad with white robes.) Verse 4, And the smoke of incense with the prayers of the saints ascended up before God out of the angel's hand. This to strengthen the faith and patience of the saints, who were sealed and clad with white robes, that they might be able to withstand the various threats and abusive doctrine of a wicked protestant clergy, who would shortly make their appearance in such abundance that they are compared to locusts. Verse 5, And the angel took the censer and filled it with fire of the altar and cast it unto the earth; and there were voices, and thunders, and lightnings, and an earthquake. Voices, thunderings, lightnings, &c. signify contentions, strifes and commotions, or even wars, &c. And an earthquake signifies one revolution, or a revolution of our kingdom; which things are specified by the angels with the seven trumpets. Verse 7, The first angel sounded, and there followed hail and fire mingled with blood, and they were cast unto the earth; and the third part of the trees were burnt up, and all green grass was burnt up. Verse 8, And the second angel sounded, and as it were, a great mountain burning with fire was cast into the sea; and the third part of the sea became blood, and the third part of the creatures died, and the third part of the ships were destroyed. Verse 10, And the third angel sounded, and there fell a great star from heaven burning as it were a lamp; and it fell upon the third part of the rivers and fountains of waters: the name of the star Worm-wood, by reason of which the waters are made bitter, &c. Verse 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

These four trumpets all relate to the same great important circumstance; which is evident, for each of

them has effect on the one third part of, &c. The first trumpet affects the earth, burns the third part of the trees, and all green grass. The second trumpet affects the third part of the sea, the creatures in it, and the shipping. The third trumpet affects the third part of the rivers and fountains of waters, the third part of them became bitter, and many men die by reason thereof. The fourth trumpet affects the third part of the sun, moon, and stars; also the third part of the day, and night likewise.

The reader will recollect that there are but three principal orders of religion in our world—Jews, Mahomedans and Christians; these three are the religions of our world. So I conclude that the christians are the third part: not the third part of the inhabitants of the earth; but that the christian religion is a third part of the religion in the world; there being but three principal orders called religion. These four trumpets allude to the effect that the christian religion would have in the world after the reformation from popery. The first trump says, the third part of the trees were burnt up, and all green grass. That is, all who embrace the christian religion, which is a third, are idolaters; the papists worship the image, and the protestants the beast, are carnal minded, enemies to God, and are said to be burnt up;—all who do not embrace the christian religion, whether Jews or Mahomedans, are, by our learned divines, sentenced to endless punishment. These are green grass, and are said to be burnt up, because the doctors of divinity give them to the endless flames. The second trump affects the sea; the third part became blood, and the third part of the creatures in it, i. e. the seamen or ships, die; this death is the carnal mind; and this trumpet shews that the protestant christians would carry their religion on the sea as well as land. The third trump affects the third part of the rivers and fountains of waters. This shows that the protestants would not stop on the earth and sea, but would carry their religion into all large rivers, bays, harbors, lakes, &c. These three trumpets show that

the protestant reformers would carry their religion and teach it on land, sea, and the rivers, and fountains of waters. And by their means, says the fourth trumpet, the third part of the sun would be smitten, and the third part of the moon and stars. The sun typifies kings, emperors, or presidents; the third part of them being smitten, shews that they would be under protestant influence. The moon typifies officers in a government; the third part of them being smitten, shews that they also, would be under the same influence. The stars typify private subjects, who are also smitten in the same proportion by the same influence.

Verse 13, And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, wo, wo, wo, to the the inhabitants of the earth by reason of the other voices of the trumpets of the three angels which are yet to sound! Chapt. ix. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. A star falling from heaven, typifies a prophet, or number of prophets, either true or false. Balaam prophesied of the Messiah under the type of a star. See Numbers xxiv. 17, I shall see him but not now: I shall behold him but not nigh: There shall come a star out of Jacob, and a sceptre shall rise out of Israel, &c. Here the Messiah is intended by a star. See again, Amos v. 26, But ye have borne the tabernacle of your Moloch, and chime your images, the star of your God. Here a false prophet, or a guide to idolatry, is intended by a star. See again, Acts vii. 43, Yea ye took up the tabernacle of Moloch and the star of your god Remphan, figures which ye made, to worship them, &c. Here again, a false prophet, or a guide to idolatry, is intended by a star. So I conclude that the star which fell from heaven to the earth, to whom was given the key of the bottomless pit, is that light which directs or guides to the worship of the beast; which star is the protestant clergymen of every denomination. The key which was given to this star, is the creed and sacraments of the Roman church;

whose angel or pope, is, Rev. xii. 9, the devil and satan who deceiveth the whole world. Whose creed and sacraments, immediately after the establishment of the reformation, was by this star (the protestants) taught to be necessary to salvation. Thus the star which fell from heaven unto the earth was the protestant clergy: and the key that was given unto him, was the creed and sacraments of the Roman catholic church. With this key, they opened the bottomless pit: the bottomless pit, as I have before observed, is this globe on which we exist, for it is a pit, and being round like a ball, it has a surface, and a centre, but no bottom. The pope of Rome is styled the angel of the bottomless pit, verse 11; which means that he is the God of this earth, or globe; or the third part of the religion of the world, as before observed. He being the angel of the earth, or God of this third part of religion; his creed, sacraments, and doctrine, are like himself, earthy and lead to death.

This star is the same as the character on the pale horse. (Fourth seal) whose name was death, and hell following with him; here now, he is done killing with the sword, hunger, and beasts; and has arrived at his Canaan, established by law, and has the key of the bottomless pit ready to open and go to work; (Peace of Ryswick 1690 to 98. During the struggles for reformation, the protestants were engaged in exposing the doctrine and errors of the Roman church. And as soon as the reformation obtained a triumph over popery, the creed and sacraments of the Roman church were, by the same protestant reformers, taught to be necessary to salvation: this was at once acknowledging the supremacy of the pope, and worshipping the beast.

It will be necessary in order to get into the true sense of Revelation, for the reader to take a summary view of the whole mystery from the going forth of the white horse, until this great star fell, to whom was given the key of the bottomless pit. The white horse shows the commencement of the gospel dispensation: and this star with the key, shows the establishment of the reformation from popery.

White horse, gospel of Jesus Christ; the rider, all who embraced that gospel; red horse, doctrine of persecution against the primitive christians; the rider, all who engage in the persecution, to whom was given a great sword; by this sword of persecution the rider on the white horse was slain. This event made room for the third or black horse; a black, idolatrous doctrine, purporting to be scriptural but bare-faced idolatry; the rider, Roman catholics; the doctrine or black horse, creed and sacraments of the church; rider has a pair of balances; a voice proclaims, a measure of wheat for a penny, and three measures of barley for a penny; no longer to enjoy the blessings of life in common, as the rider on the white horse had taught and practised: but, buy and sell, and get gain, cheat the weary, enslave the ignorant, oppress the poor, &c. And these things gave rise to a pale horse, protestant reformation; at this time the servants of God are sealed in their foreheads and clad with white robes. Much incense is given to offer with their prayers. Then the first four trumpets sound, which shows the establishment of the protestant reformation. This done, the fifth angel sounds, and a star falls from heaven unto the earth, which star was the whole number of protestant clergymen at the establishment of the reformation, and their successors to this day. These have the key of the bottomless pit, they open, &c.

Rev. ix. 2, And he opened the bottomless pit; and there arose a smoke out of the bottomless pit, as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit. The pit being opened a great smoke rose up: smoke is the effect which is produced by the application of fire to fuel. So the key, or creed and sacraments which opened the pit, being applied to the human understanding, saying these be necessary to salvation, the reverse, endless misery, produced a great smoke; a great stir, contention, argument, or other confusion, among the people: this I conceive to be the smoke; and out of this smoke came locusts. These various opinions con-

cerning the way to happiness, produced an army of preachers, well assorted in doctrine: as many different opinions as there was in the smoke, so many persuasions of clergymen, sprang up out of this smoke. And these be the locusts, the protestant clergymen of every denomination; who hold to the key, or creed and sacraments of the Roman catholic church.

See verse 3, And there came out of the smoke locusts upon the earth: and unto them was given power as the scorpion of the earth has power. The protestant clergymen are the locusts, who have the power of scorpions, their doctrine is as poisonous and pernicious to the minds of men, as the poison of scorpions is to the flesh. Verse 4, And it was commanded them, (the locusts,) that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads. Here those locusts are limited in their power; God's favourite, the faithful, are first sealed in their foreheads, and the locusts turned out to torment the balance; here is the fact clearly established. For it cannot be said that the Jews are tormented by those locusts: nor can it be said that the Mahomedans are tormented by them; neither are those who observe none of the outward ceremonies or sacraments of the church, tormented by them. But behold the awful calamities of a camp meeting; shouting, shrieking, ringing their hands, gnashing their teeth, and wallowing in the dust: all in confusion and torment. At such a scenery all who belong to this order of beings, look awful; their countenances bespeak great distress of mind, and fearful apprehensions, at this time a thundering voice is heard from the place of slaughter: all ye sinners will be damned in hell as long as God exists. The tormented rage most furiously, and death and hell are now going the grand rounds. The horn is sounded, and all is calm again. Now a lesson of instruction necessary to salvation is given from the stand on which the locusts have settled. Thus, we are the servants of the most high God, the

hope is sent forth *specially*, to proclaim the following glad tidings to mankind generally: In the first place, we inform you *that man is a free agent, can serve God, or let it alone, as he may see fit. And that good and evil are set before him, to choose or refuse at pleasure; choose our creed and sacraments and you are happy endlessly: refuse them and you will be tormented endlessly. For by reason of Adam's transgression, sin have passed upon all men: but as man is a free agent he can forsake sin, and shift himself out of the difficulties of the old man Adam. God is angry with sinners, but will grow calm and forgiving, on repentance. God has elected a few to endless happiness: and the whole balance to endless misery, yet it is the duty of all to repent of their sins and try to reconcile an offended God: that God is pleased with a penitent, heart-broken, dejected countenance. Hypocrite is what they mean, and unless each individual is perfectly reconciled at the impartial justice of God, in electing the main bulk of the human race to endless torment, before they were borne, or done good or evil, they offend God. But notwithstanding, all these difficulties in which the human race are placed, by reason of original sin, repent and join our church and all is well, your endless hapiness is sure.* Here the congregation are thinking how dreadful hard is the way to happiness; sigh, groan and hang their heads; at which time a gladdening voice whispers into each ear, saying, *I am the Lord thy God, I change not; with me there is no variableness nor shadow of turning. There is not a just man on earth that doeth good and sinneth not; they have all gone out of the way; they are together become unprofitable; there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one. Their throats are an open sepulchre: with their tongues they have used deceit: the poison of asps are under their lips, whose mouth is full of cursing and bitterness: destruction and misery are in their ways; and the way of peace they have not known. Whatsoever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world*

become guilty before God. This angelic voice teaches that the locusts system is not only rough but uncertain. Then a second voice whi pers in the ear, saying; *I am he that was dead and is alive, and behold I live forever more, and have the keus of Death and Hell. I gave my life for the sins of the world; I was delivered for their offences and rose again for their justification, and by my stripes they shall be healed; for I came not to condemn the world, but to save it, and I will have all men to be saved and come to the knowledge of the truth.*

These angelic tidings give peace to all who are sealed in their foreheads, but the rest who are tormented can think but the dreadful sounds of an angry God. and endless torments; and are tormented in no small degree. Verse 4, And it was commanded them, the locusts, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads: that is, they have no power over men's minds, who are sealed and clad with white robes, the faithful; but the fearful and unbelieving are tormented by them. See verse 5, and to them it was given, that they should not kill them, but that they should be tormented five months. Five months, of thirty days each, is equal to 150 prophetic years, which years are equal to 148 of the present years. The period of their tormenting commenced at the peace of Ryswick 1690 to 1696, one hundred forty eight years from thence will be the end of the locust system 1843.

In further testimony that the protestant clergy are the locusts of the smoke of the bottomless pit, observe their extensive circuits, who, like locusts, make a confusion of sounds wherever they go; who like the locusts of Egypt. devour or condemn all men with their doctrine. Verse 7, And the shapes of the locusts like unto horses prepared unto battle. (They appear in a warlike attitude against the followers of the Lamb.) And on their heads crowns like gold. They say they are the true preachers and explainers of the will of God towards men; and if so, would have golden crowns; but

as they are false prophets and deceivers, their crowns are only like gold. Their faces as the faces of men. They have the appearance of men, but under the immediate power and influence of his Satanic majesty. Hair like women, hanging loose round their necks, more resembling women than men. And teeth of lions; carnivorous in their doctrine; also, fond of rich dishes and full purses: and like devouring lions, every thing gives way to them. They are exempt from all public duty; allowed freely to profane the Sabbath for gain, and all is right. Verse 9, And they had breast plates, as it were breast plates of iron. The apostle Paul, speaking of those same characters, says, 1 Tim. iv. 2, They speak lies in hypocrisy, having their conscience seared with a hot iron. Conscience is generally considered to have its seat in the breast, so those locusts have their consciences seared with a hot iron; or, as St. John has it, they have breast-plates of iron, which is the same. And the sound of their wings as the sound of chariots of many horses running to battle. Who can enumerate half the bustle and parade that those locusts have made, even in the United States, with their missionary trumpets, theological seminaries, camp-meetings, solemn feasts, &c. like contending armies, each sect is striving for the ascendency. Verse 10, And they had tails like unto scorpions; and there were stings in their tails, and their power was to hurt men five months. Stings in their tails: the tail is hindmost, and after those locusts' subjects have joined the standard, they have a long train or tail of experimental testimony to deliver; and the sting is thus communicated to the hearers. Which sting, when it striketh a man's mind, he is distressed as though a poisonous scorpion had bit him. See verse 11, And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath the name Apolyon. I will ask the learned doctors of divinity and protestant clergymen generally, from whence the origin of their creed and sacraments, by which all protestant churches are governed? They are

bound, if they answer in truth, to say from the Roman catholic church; whose great head, governor, or king, is the pope: he being the angel or god of this earth, is the king that the protestant locusts have over them; whose name implies a destroyer. And truly this king of the locusts has been the author of more bloodshed than any other order of beings who ever existed on earth. And hence it is, that he who destroys this destroyer hath the name Napolyon. See verse 12, One wo is past, behold there come two woes more hereafter.

This brings us down to the establishment of the reformation over popery; and also gives us a specimen of the performance of the locusts in their new system of divinity, &c. The reader will recollect that those had no power to kill, but their power was to torment, and not to kill; which was the only possible means of preserving the seed of mankind on earth. For if those swarms of locusts had power to persecute with the sword to death, as their king had, the whole race of man would have been destroyed long ago. But to the unspeakable honor of Him who governs all things, those locusts have no power to kill with the sword, but are limited to torments only; and truly they do great mischief by their torments.

Thus the first wo trumpet alludes to the establishment, progress, and awful calamities occasioned by the locusts who came out of the smoke which ascended out of the bottomless pit. Which locusts are protestant clergymen of each denomination who are guided by the key (creed and sacraments) of Mystery Babylon the great, the mother of harlots (or protestants;) the abomination of the whole earth.

The sixth angel and second wo. Verse 13, And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel, which had the trumpet, loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year. For to slay the third part of men. The four angels

which were bound in the great river Euphrates, I conceive to be the governing powers of the four quarters of the globe, Europe, Asia, Africa and America. These governing powers being loosed and prepared for an hour, and a day, and a month, and a year, shew that the four angels or powers of the four quarters of the globe would favor the locust system, and be prepared to receive them for an hour; a single sermon for a day; a day's preaching by a number of clergymen, for a month; a monthly sermon once a month for a year; a year's services on the circuit, or missionary, or a settled residence, paid by the year, &c.

Here follows, verse 16, the number engaged in the business, who are typified by an army of horsemen, as they generally go on horse-back; and they now have breast plates (17) of fire, jacynth and brimstone. Jacynth signifies a precious jewel; this precious jewel which those locusts have, is the gospel of Jesus Christ; which jewel they carry in their pockets purely for a delusion. By this jewel they make a show of love to God. But they are his sworn enemies, who teach that the sacraments of the idolatrous persecuting church of Rome are necessary to salvation. The fire, is that persecuting spirit by which all locusts are led. And the brimstone is the lust of the flesh, which is the main spring of the whole locust system. Thus armed with jacynth, fire and brimstone, they go forth like devouring locusts in pursuit of fresh range, with lion's teeth; and in verse 16, lion's heads; and out of their mouths issue fire, and smoke, and brimstone. The fire is the persecuting spirit by which they are led, threatening with endless torments, all who oppose them or their contradictory doctrine. Smoke, their contentions about their particular tenets. Brimstone, the lust of their flesh. Verse 18, By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. Thus, agreeable to the doctrine of the clergy, the third part, or one of the three great religious orders are killed; not literally, but figuratively; having an opportunity of embracing the re-

ligion of the locusts and not doing so, being free agents, are destined to endless torments. And all that embrace the locust system are dead, being carnal minded. So the third part of men are killed by the fire, smoke, and brimstone, which issued out of the mouths of the locusts or protestant clergymen. See verse 19, For their power is in their mouths, and in their tails. It is a well known fact that the clergymen's power is in their mouths, and in their tails; their experimental testimony by which they are confirmed and delude others. With these they do hurt. Verse 20, And the rest of the men who were not killed by these plagues yet repented not of their deeds, of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. These last verses prove to us that the protestant religion, or the religion of the locusts, has no effect on any but those who worship the beast; these worshippers of the beast being they who were not sealed in their foreheads and tormented by the locusts. Which at once proves that the locust system is calculated only to make men enemies to God, or as our blessed Saviour said, Matth. xxiii. 15, Wo unto you scribes, pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. And who can enumerate the half of the misery that the locust tribe (of scribe and pharisee hypocritical principles) have brought on mankind by their circuits and missionary tours. Not satisfied at driving the harmless Indians from the Atlantic to the Pacific ocean; they are now extensively employed in teaching them tyrannization; learning them a measure of wheat for a penny, and three measures of barley for a penny; to deal out the staff of life to each other by strict measurement. Which gives rise to lying, cheating and stealing. And thus it is, that the innocent sons and daughters of Adam, for whose happiness Christ's

blood was shed, who knew no law but love to God and each other; are taught the tyrannical doctrine of the locusts under the hypocritical pretence of civilization. And in doing which they are made twofold more the children of hell than the locusts themselves. How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.

Chapt. 10. This chapter contains the following summary account. A mighty angel is seen coming down from heaven, clothed with a cloud, a rain-bow on his head, his face as the sun, and his feet as pillows of fire; had a little book in his hand; sets one foot on the earth, and the other on the sea; and swears by Him that liveth forever and ever, that in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished; gives the bitter book to St. John who eats it, and is thereby prepared for further visions, or prophesy, &c. And the next chapter contains the further mysteries, or revelations, relative to the third great religious order of mankind; and to the re-establishment of Christ's kingdom on earth, when the white horse will have succeeded to conquer. Chapt. xi. And there was given me a reed like unto a rod; and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out and measure it not; for it is given unto the gentiles, and the holy city shall they tread under foot forty-two months. The intention of this measurement is a figurative representation, of ascertaining the strength, or the number of true worshippers; or rather to communicate to us at the present day, who are the true worshippers at the altar in the temple; and to whom the outer court is given. The great question, relative to the true mode of worship, due to the most high God, is here particularly described by St. John; and from this testimony, every man may judge and determine for himself. First the temple is measured, then the altar, and lastly them that worship therein. The temple I learn to be the human body;

the altar, the mind or soul: and those who worship therein, are all those, who under the christian dispensation, do not observe any outward ceremonies or forms of worship. The angel as well as St. John, knew that the great temple at Jerusalem would be thrown down shortly after this revelation was wrote. They also knew that God dwelleth not in temples made with hands, see Acts. vii. 48 and xvii, 24, And consequently would no longer be worshipped in such temples. As such I am clearly of opinion that the temple which St. John was commanded to rise and measure, was (figuratively) the human body. For the apostle says positively, that God dwelleth not in temples made with hands. The same apostle also informs us, what is God's temple. See 1 Cor. iii. 16, 17, Ye are the temple of God, and the Spirit of God dwelleth in you. For the temple of God is holy, which temple ye are. Here the apostle declares the human body to be God's temple: and that God dwelleth therein. Rise measure the temple of God, the human body; and the altar, the mind, and them that worship therein. Those who observe no outward ceremonies, ordinances, or sacraments, for these be they who worship God in his temple, See John iv. 23, 24. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God a spirit; and they that worship him, must worship in spirit and in truth. I rejoice to think that a large majority of mankind worship God in spirit, or in his temples. But the gentile idolators are left in the outer court of the temple, there to observe the creed, sacraments, and ordinances of Mystery Babylon the great; which is death. And the holy city shall they tread under foot forty-two months. The holy city is that innumerable multitude of human beings, who worship God in his temple. These have been trod under foot since the year 600, the pope's supremacy; they have been persecuted, oppressed, threatened with purgatory, and of late stigmatised with enemies to civilization, friends to vice, pes-

terers of society, and destined to endless punishment. But glory be to Him in whose temple we worship, we begin to awake out of sleep, and have a glimpse of the real character of those who have so long trod the holy city under their black hypocritical persecuting feet. And we are now ready to dispute the point, with that sword which proceedeth out of the mouth of him who rode on the white horse. Verse 2, and so on. And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the god of the earth. And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies; and if any man will hurt them he must in this manner be killed. Here is God's two witnesses; the Old and New Testaments, which God has promised to preserve in purity, although for 1260 prophetic years, the whole reign of antichrist, they prophesy in sackcloth; that is they are construed into error, made to represent God changeable, passionate and repenting; construed so as to allude to the endless torment of all who do not worship the beast. And finally the whole of the two volumes have been made to bow down to the moonshine of tradition, which is literally prophesying in sackcloth; and that for 1260 days, the same as forty two months, during the whole reign of popery. Verse 7, And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them, and their dead bodies in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves, and they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. When these two wit-

nesses were wholly construed into error, the beast made war against them and overcame them, which was the case when the doctrine of the Jesuits obtained the ascendency in France, which lasted for three years and a half, immediately previous to the revolution; then they were slain; and during the period that this doctrine was adhered to by the rulers of that nation, particularly in the great city of Paris, their dead bodies are said to lie in the street of the great city; which spiritually is called Sodom and Egypt. Paris, like Sodom, for idolatry, for many centuries, espoused the cause of the pope, who is styled by St. John that old serpent, which is the devil and satan. And during this espousal, like Egypt, she persecuted and oppressed those who worshipped in God's temple, (in spirit.) Where also our Lord was crucified, (not literally, but figuratively,) by the tyranny and despotism of the crown and clergy, under the immediate influence of popery, the beast that ascended out of the bottomless pit. And during this sad state of things, the two witnesses were seen, by people of all nations, tongues, and languages, who were then dwellers at Paris; but their dead bodies were not allowed to be buried, not allowed to be burnt, put away or totally destroyed, but preserved; although totally condemned by the prevailing doctrine of the day. But after three years and a half the spirit of life from God entered into the minds of the oppressed citizens of Paris; and on May 5, 1789, a general deputation from all the sections of France, under the denomination of the states general, was assembled; and on the 16th of June following they resolved themselves into a national assembly, to oppose with violence the despotism of the crown and clergy. This I conceive to be the time when the two witnesses ascended up to heaven, and the same hour (fifteen days) there was a great earthquake, and the tenth part of the city fell, and in the earthquake there slain of men seven thousand. Here is the revolution of France: the French nation was the first to espouse the cause of the papal church, and for ten or twelve centuries was a

most faithful friend to the pope. And as Rome is the great city which ruleth over the kings of the earth, Rev. xvii. 18, and especially as she hath, or had, ten horns, which were ten kings or kingdoms, see Rev. xvii. 12, 13, and as France was from the earliest ages of popery until the revolution, the most friendly horn to the papal interest, I have no hesitation in believing her to be the tenth part of the city which in the earthquake fell from the support or interest of the papal church; which fall was the revolution, when all the black dregs of despotism were at once shaken off. Here the red, the black, and the pale horse, as well as their riders, was furiously attacked and defeated by him who rode on the white horse; here the pope was burnt in effigy; here all religions cloisters were abolished forever; here the churches of religion became republican tribunes; here the property of the clergy was all confiscated, and themselves threatened with the guillotine; many were butchered, all fled that could fly, and the balance resigned their ministerial functions. Here the national assembly decreed that there was no such God as was represented by the clergy; and that death was an eternal sleep to the body, or that there was no suffering or pain after the death of the body. Here the slaves in the French West India Islands were all decreed free. Here all prison-bound debtors were released. And here it was that seven thousand officers, civil and ecclesiastical, who adhered to the cause of the crown and clergy, were slain. In a word, all that could be done against the beast and the worshippers of the beast was done; and one hundred thousand citizens danced for joy on this occasion. So I conclude that the revolution of France was the fall of the tenth part of the city; this was the earthquake in which seven thousand men were slain; and the wars which immediately followed the French revolution down to the abdication of the thrones of France, and Italy, by Napoleon, or the battle of Waterloo, was the end of the second wo trumpet in 1814.

Verse 14, The second wo is past; behold the third wo cometh quickly. It will be recollected that by the fall of the French empire, several other kingdoms were shaken or in a great degree revolutionized, and also fell from the persecuting despotism of the church, papal and protestant. But immediately after the battle of Waterloo the same despotic principles were attempted to be reinforced on the nations who had fell from the tyranny of the church to republican liberty and freedom; and in a great degree has succeeded. And France now groans under the same complaint that caused the the fall. But behold the third wo cometh quickly. One more shake, and the beast and the whore are made to drink the wine of the wrath of God, and that poured out without mixture. The revolution of France and her career immediately after for fifteen years, was a type of the revolutions now shortly to come on all the world. For he says, Heb. xii. 26, 27, Yet once more I shake not the earth only, but also the heavens. And this 'yet once more,' signifieth the removing of those things that are shaken; as of things that are made, that those things which cannot be shaken may remain. All the religion in our world is easily shaken, for they are as the things that are made. The Jews' religion is easily shaken; for if Christ has been manifested in the flesh he was the end of the law; and if it can be proven that Christ has come in the flesh, which the figures in the Roman church will do in the positive, the Jews' religion is shaken and must fall. The Mahomedan religion is easily shaken; for all of God's prophets condemn the prophet Mahomet, who is the foundation of Mahomedanism. The christians can be easily shaken; for the catholic church, which is the mother of all churches, is idolatrous, proven by the image of Jesus on the cross, which is the object of their worship. And the creed and sacraments of the Roman church is the saviour of all protestant churches, which prove the protestants to worship the beast. So all the religion in our world is easily shaken. But justice, mercy, and truth cannot be shaken. These three are the jewels of the

law and gospel and cannot be shaken, but will remain. It is an easy matter to shake the catholic church—take away the pope, cardinals, bishops and clergy, and an end is put to catholicity. But the protestants' faith being founded on self-evidence, they pay no respect to law nor gospel; cannot hear reason, know not justice, mercy nor truth, but are like their ancestors, the pharisees; during this shaking or the sounding of the seventh trumpet, they will be exiled from kingdom to kingdom; their property confiscated, they despised and rejected of all men, and finally gathered together into one place to the battle of that great day of God Almighty; and death who rode on the pale horse, and hell which followed with him, now destroyed by their own persecutions against each other.

Rev. xi. 15, 19, And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become of our Lord and his Christ; and he shall reign forever and ever. Here St. John declares that during the sounding of the seventh and last wo trumpet, the kingdoms of this world would become the kingdom of our Lord and his Christ. By which I understand that the whole of the nations and kingdoms of this world will be united into one kingdom; and now justice, mercy and truth will become the whole governing principles of all men who come into this glorious kingdom. But Daniel's time of trouble is now began, for I am clearly of opinion that the seventh trumpet began to sound this year, 1823. And already is there a powerful attack made on the clergy of all denominations, which is the first vial. The reader will recollect that the seventh and last seal is explained by the soundings of seven trumpets. And the seventh or last trumpet is explained by the pouring out of seven vials. St. John at the sounding of the seventh and last wo trumpet, proclaims for Christ a universal kingdom on earth. And then goes on to repeat the mystery of the seven seals and six trumpets in other figures, beginning at chapt. xii. He gives a description of the dispensation of legal priesthood, as being preg-

nant with the gospel—the persecuting empire of Rome which stood ready to devour the gospel.—The ten wars of persecution under a pretence of holy zeal—the establishment of popery in the xiii. chapt.—the reformation from popery, verses 8 to 11—the two horned beasts, &c.—the faith and petience of the saints, chapt. xiv. to 5 verse.—The prevalance of gospel truths in the latter days of popery, verse 6 to 8—the torments due to the worshippers of the beast, verses 9 to 11 inclusive—the patience of the saints during the struggle of the protestants, together with the great efforts of the faithful to reclaim the protestants from the worship of the beast, verses 12 to last.—Chapt. xv, The seven angels appear with their vials of wrath. The faithful sing the song of Moses at the many prospects of the re-establishment of Christ's kingdom on earth.—Chapt. xvi. The vials are poured out. The first is poured out on the earth, and a noisome and grievous sore fell upon the men which had the mark of the beast, and upon them who worshipped his image. This first vial commences pouring out at the beginning of the third wo or seventh trumpet, which is this year 1823. And the noisome and grievous sore has now began to fall on those men who have the mark of the beast, and who worship his image; which men are the prostestant clergymen. Which they never will be able to resist; they will struggle hard and make many repeated charges; but those on the white horse are chosen, and faithful, and true, and cannot be resisted.

The whole balance of Revelation, from the end of the eleventh chapter, is partly a repetiton (in other figures) of what I have already gone over; and a figurative account of the great struggles, contentions, wars, and revolutions, which are now at hand, and will take place and be fulfilled as described by the vials, within twenty years. And as these events are all future, I choose to leave them for the reader's private meditation; and proceed to shew the certainty of the establishment of Christ's kingdom on this earth, and that speedily; and the final salvation and happiness of all men. The

professed christians themselves agree that one of the two classes (believers and unbelievers) of mankind must be taken out of the way before the day of the Lord comes. But they flatter themselves that the non-professors will come short of that happy kingdom. But what for a kingdom would Christ have and take away all non-professors? Answer: a kingdom divided into five hundred different sects or factions, each contending against all others, and so soon as they are separated from the non-professors, the persecuting spirit by which they are led will speedily terminate their existance. And further, it is evident that Jesus Christ will not have a kingdom thus divided. For he, himself, laid the maxim, 'a kingdom divided cannot stand.' So I conclude that the kingdom of the beast will be brought to desolation; and the kingdom of Christ, whose subjects worship in God's temple, will stand. The professed christians must all renounce their religion forever; or, be delivered unto satan for the destruction of their flesh, that their spirits may be saved in the day of the Lord Jesus. See 1 Cor. v. 5. This done Christ's kingdom will begin to flourish. I have before argued and proved, scripturally, that no man would suffer endlessly. And I will now shew the propriety in believing in the final salvation and happiness of all Adam's posterity.

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THE FINAL SALVATION OF ALL MEN.

In the first place, I invite the reader's attention to the creation of man, which I have noticed in my first number; and there learn that man was created male and female on the sixth day. And in man's created state God blessed him; the spirit being God's own eternal spirit, is immortal and unchangeable; this being

blessed in its created state by an unchangeable being, it, as well as its offspring, remains blessed, and will to endless ages.

See God's promise to Abraham, Gen. xii. 3, And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed. Now if so much as one family or one individual is to suffer endlessly, it was improper to say all families of the earth shall be blessed; for it is evident that God knew what promises he was making to Abraham, and if he did not intend that all families of the earth should be blessed he would not have promised it. Which promise is further expressed, chapt. xxii. 18, thus, And in thy seed shall all the nations of the earth be blessed. To prove to the reader that this blessing promised to Abraham, meant justification through faith, see Gal. iii. 8, And the scriptures foreseeing that God would justify the heathens through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. Our learned divines are clearly of opinion that the heathens will suffer endlessly; but the apostle Paul was of a very different opinion, for he says in the positive, that God has justified them through faith; so the heathens all believe in the Great Spirit. See David's Psalms xxxvii. 10, For yet a little while and the wicked shall not be; yea thou shalt diligently consider his place and it shall not be. The wicked are those who worship outwardly in the outer courts of the temple. See verse 36, Yet he (the wicked) passed away, and lo he was not; yea I sought him, but he could not be found. Again, Psalms xxii. 27, All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him. I cannot see how any one can contend for the endless misery of any part of the human race whilst those passages of David lie in sight. See again, Ps. ii. 6, 7, 8, Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, thou art my son, this day have I begotten thee. Ask of me and I shall give thee the heathens for

thine inheritance and the uttermost parts of the earth for thy possession. From which testimony, it seems that Christ's kingdom will be universal, and that all people will serve and obey him. See Isa. xxv. 6, 7, 8, And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees of fat things, full of marrow of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it. No one will doubt that the provisions here spoken of, are those contained in the gospel of salvation. Then learn, first, the feast is made for all people; second, the face of the covering cast over all people, and the veil that is spread over all nations are destroyed; thirdly, death swallowed up in victory, God wipe away tears from off all faces, and the rebuke of his people taken away from off all the earth. And the evidence we have to these facts is, the Lord hath spoken it. Such plain testimony needs no comment. See again, prophet Daniel, ch. vii. 14, who speaking of the extent of Christ's kingdom, he says, And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Again, verse 27, And the kingdoms, and dominions, and the greatness of the kingdoms under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Again, see Isa. xlix. 6. 7, And he said, it is a light thing that thou shouldst be my salvation, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the ends of the earth. Verse 8, And I will preserve thee and give

thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage. Verse 9, That thou mayst say to the prisoner, go forth; to them that are in darkness, shew yourselves. If any part of the human race are to suffer endlessly, it appears that the prophets were ignorant of it; and not only so, but absolutely believed to the reverse. I will now pass to notice the testimony recorded in the New Testament relative to the final salvation and happiness of all men.

Matth. i. 21, The angel's communication to Joseph: Thou shalt call his name Jesus; for he shall save his people from their sins. That there may be no doubts on the reader's mind relative to this saving, and that the blessing will extend to all, see Ezekiel xviii. 4, Behold all souls are mine. Matth. xxviii. 18, All power in heaven and in earth is given unto me, Jesus Christ. Here all souls are God's which were given unto Christ, of whom the angel said: For he shall save his people from their sins. See Luke ii. 9, 10, And lo the angel of the Lord came upon them, and the glory of the Lord shown round about them; and they were sore afraid. And the angel said unto them, fear not: for behold I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. This testimony is similar to that communicated to Joseph. Here it is said to be good tidings of great joy which shall be to all people. What joy will the name of the Saviour be to those who suffer endlessly? Or if few be saved, as the learned divines contend for, why call him a saviour? If God has given Christ all power in heaven and on earth, and he saves but few, he cannot (justly) be called a saviour, but rather a destroyer. But I insist, that if the birth of Christ was good tidings of great joy to all people, that all people will finally be blessed and happy through him. John Baptist; see John i. 29. The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God which taketh away the sin of the world! I have

before argued that the sinner will be tormented as long as he is a sinner, and no longer. And if Christ taketh away the sin of the world, it proves as before that all men will be blessed through Christ; for all have sinned. Christ taketh away the sin of the world, and of course all men are blessed through him. See first Epistle of John ii. 2, And he is the propitiation for our sins; and not for ours only but also for the sins of the whole world. If Christ is the propitiation for the sins of the whole world, I should like to know for what men will suffer endlessly? Our divines tell us we will suffer endlessly for our sins; the apostle says in the positive, that Jesus Christ is the propitiation for the sins of the whole world; so I conclude that the celebrated doctors of divinity, and all who adhere to their creeds and sacraments, are unbelievers, infidels, and enemies to Christ and his gospel. See again Mark iii. 28, Verily I say unto you, all sins shall be forgiven unto men and blasphemers, wherewithsoever they shall blaspheme. If the Saviour did not consider himself authorised and empowered to forgive the sins of the whole world, as the apostle John has declared, why doth he use the expression, All manner of sin and blasphemy shall be forgiven unto men: blasphemy against the holy ghost excepted. But that the reader may learn that Christ was duly authorised and empowered to forgive sin and blasphemies, see Matth. ix. 6, 7, But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) arise, take up thy bed and go to thine house; and he arose and departed to his house. This testimony proves to us that the Saviour had power to forgive sins, and that he exercised this power effectually. And as he has promised that all sins and blasphemies should be forgiven (except against the holy ghost) I know of no reason for my part why we should doubt it; for he is faithful that has promised. The apostle Paul says, Heb. ix. 26, That Christ appeared to put away sin by the sacrifice of himself. Here is another positive testimony: Again, see Rev. v. 11, to last verse, And I beheld and

heard the voice of many angels round about the throne, and the beasts and elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are therein, heard I, saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.

Here I request the reader's attention: first observe, that ten thousand times ten thousand and thousands of thousands of beasts and elders proclaim that the Lamb is worthy of universal worship. Then every creature in heaven, on earth, in the sea, and all that are in them, are heard saying, blessing, and honour, and glory, and power, be unto him that sitteth on the throne of the universal kingdom of this earth, and unto the Lamb forever and ever. Where is your hell and endless flames? Swallowed up in the victory of him who rode on the white horse. From the testimony I have adduced in behalf of the universal happiness of all men, the reader will acknowledge that the prophets, angels, Christ, and the apostles, has given it as their opinion, and human reason teaches, that all mankind will finally be happy; for there is not an individual in existence, nor ever was, nor ever will be, but what had, has, and will have, hope of happiness; without which no one could exist; for if any one could be led to believe that he would be miserable to an endless eternity, he could not exist one minute. As such, the doctrine of endless punishment is of no avail, as there is no individual that believes he will come to that miserable end; and if he did he could not exist. The doctrine of endless punishment represents God to be a tyrant, and makes tyrants of all who hold to the

doctrine, and whilst the doctrine prevails tyranny and oppression is the consequence. But the doctrine of the endless happiness of all men, represents God to be love, just, merciful, truth, and forgiving; and has this effect on all who believe it. As the doctrine of final salvation, and happiness of all men, is calculated to produce union, peace, love, justice, mercy, and truth, which alone can make men happy on earth, I will show the reader that it is the will of God that it should be so. See John v. 39, And this is the Father's will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day. It may be asked what portion of mankind the Father gave the Son. Then see Ps. 2, 8, Ask of me and I give the heathens for thine inheritance, and the uttermost parts of the earth for thy possession. See again, Matth. xxviii. 18, All power in heaven and in earth is given unto me. Mark xvi. 15, And he said unto them, go ye into all the world and preach the gospel to every creature. From the above quotations it appears that the heathens and the uttermost parts of the earth were given to Christ. And again it is stated that all power in heaven and in earth was given him; as such he commanded that the gospel be preached to every creature; which proves that he considered the whole human family was given to him, and to this end he says it was the will of the Father that he should loose nothing that was given him, but raise it all up at the last day. Again, John xii. 32, And I, if I be lifted up from the earth, will draw all men unto me. Here the Son of Man said if he were lifted up (meaning on the cross) he would draw all men unto himself: why? because on the cross his body was sacrificed for the sins of the world; and consequently he will draw all men unto himself: or as it was stated above, he would raise them up at the last day. See Rom. xiv. 11, For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Here it is again, that every knee shall bow, and every tongue shall confess to God. It shall be so, it is the

will of God it should be so; and all the black persecuting doctrine of papists and protestants cannot hinder it. And if every knee bow, and every tongue confess to God, surely there can be no one lost; not one for the protestants' hell to torment. See again, Paul to Timothy, 1st epistle, 2d chapter, 3, 4, verses. For this is good and acceptable in the sight of God our Saviour. Who will have all men to be saved and come to the knowledge of the truth. For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. If any part of the human family are to suffer to an endless eternity, it appears that the apostle was ignorant of it: for he writes to Timothy in this chapter: First, that prayer and supplication be made for all men: Second, for this was good and acceptable in the sight of God our Saviour: Thirdly, who will have all men to be saved, and come to the knowledge of the truth: Fourthly, the reason why, because there is one God, and one Mediator between God and Man, the Man Christ Jesus; who gave himself a ransom for all, &c. The evidence is this: Christ Jesus the Mediator gave himself a ransom for the sins of all men; as such, prayer and supplications must be made for all men; because, he will have all men to be saved, and come to the knowledge of the truth. Again, see the fifteenth chapter of Paul's first epistle to the Corinthians. This chapter was written to refute those who denied the resurrection; but as my opponents profess to believe in the resurrection, I will only quote such parts of this chapter as prove the doctrine for which I contend. See verse 20, But now is Christ risen from the dead, and become the first-fruits of them that slept. Christ as the first-fruits of them who slept, (or of all who died previous to his resurrection) is represented by the heave-offering under the law. See Num. xv. 19, 20, Then it shall be that when ye shall eat the bread of the land, ye shall offer up an heave offering unto the Lord. Ye shall offer up a cake of the first of your dough, for an heave-offering: as

ye do the heave offering of the threshing-floor, so shall ye heave it. Again, Exodus xxii, 29, Thou shalt not delay to offer the first of thy ripe fruits, and of they liquors; the first born of thy sons shalt thou give unto me. See also Num. xviii. 15, By the offering of the first ripe fruits, the whole of the succeeding harvest was sanctified; and in the first born which were redeemed, the succeeding fruit of the womb were considered holy. See Acts xxvi. 23, That Christ should suffer, and that he should be the first that should rise from the dead. Christ being the first who rose from the dead, and rising as the first fruits, satisfies all the rest, as did the first fruits under the law. Again, he says, Christ has become the first fruits. Then see Rom. xi. 16, For if the first fruit be holy, the lump is also holy. So I conclude that Christ being the first fruits, and being offered up as such, who was holy and without sin, he sanctified the whole race of mankind. See 1 Cor. xv. 21, 22, For since by man came death, by man also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming.

Here the apostle shews us that death is by the earthly man or by man's formation, and that eternal life is by the heavenly man or man's creation. Which things I have before noticed. Man was first created in Christ God's image, and formed in Adam the earthly; and as in Adam the earthly, we all die, even so, in Christ the heavenly, we are all made alive. But every man in his own order, Christ the first fruits. But Christ must first rise to sanctify the harvest; then at his coming when (verse 24,) he delivereth up the kingdom to the Father, the whole rise to partake of the immortality of the heavenly nature, when God will be all in all. But the reader will do well to notice verses 42, 43 and 44, which shew, That there are two bodies, a natural body and a spiritual body; that it is sown or buried, a natural body, and raised a spiritual body. That is, all the

offspring of Adam (natural bodies) according to its nature, returns to dust as it was; and all the offspring of Christ, the created heavenly spirit, agreeable to their nature, return to God the great spirit. I have before argued, that the spirit was created in Christ, who was God's image, and that the spirit that dwelleth in us is that portion of the eternal spirit necessary to give life to the body; this, after the last trumpet is done sounding, will be raised incorruptible, and the living at that day will be changed to a state of immortality; see verse 51 to last of this chapter. Again, see Rom. ix. 21, Hath not the potter power over the clay of the same lump, to make one vessel unto honor and another unto dishonor. Here our learned divines tell us that God intended a portion of his children to suffer endlessly. But hear, hear: The clay is of the same lump. See chapt. xi. 16, And if the first fruits be holy, the lump is also holy. This passage implies, that if Christ the first fruits be holy, the lump of mankind are also holy. Again, see God's communication to Jeremiah, concerning the potter, his clay and vessels. Jer. xviii. 1 to 4, The word which came to Jeremiah from the Lord saying, arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it. One vessel unto honor and another unto dishonor. The reader will observe that the first vessel that was made was marred in the hands of the potter. The vessel could not help that, this was the business of the potter, so the marred vessel is not condemned and thrown away as useless because it marred in the hands of the potter, who is able to make it over again into a vessel of honor. So he made it again another vessel, as seemed good to the potter to make it. So says the apostle, there are two bodies, a natural body and a spiritual body. The first is a marred vessel, or natural body, which is made over again into a vessel of honor or spiritual bo-

dy. See 1 Cor. xv. 47, The first man is of the earth earthy; the second man is the Lord from heaven. Here are the two vessels, the first a marred vessel, or man in the earthly nature, flesh and blood. The second, a vessel of honor, or man in the heavenly nature, eternal spirit. See verse 49, And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Here the apostle informs us that as we have borne the image of Adam, the vessel of dishonor, that we shall also bear the image of Christ, the vessel of honor and immortal glory. These important truths should incline all men to love one another; for we are all one in Adam and all one in Christ. Love is the fulfilling of the law. To this end may all men be inclined to receive the love of the truth with pleasure. Nevertheless, not my will but thine be done, O God.

These five numbers are the fruit of gospel studies; not of tradition, but derived from the holy scriptures, with a view to come to the knowledge of the truth, And I recommend to all men to read the scriptures and to judge these things for himself. Let no man deceive you.

I. J. FOSTER.

THE END.

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